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No. 29, Vol. II.

Saturday, July 18, 1863.

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ANCIENT BRITONS AND DRUIDS.

IN this hot weather some cool, unexciting subject for our leading article seems desirable; and so, in continuation of a former article on the Mythical History of Britain, we will discourse a little on the ancient Britons and the Druids. We have a fancy that more is to be made of these old British times, especially from the point of view of literary history, than has yet been made. Lord Macaulay, indeed, whose interest in the history of our islands did not extend much farther back than the period when Whiggism and Toryism began to pull matters among us into a state satisfactory to a modern mind, was fond of representing our aboriginal British forefathers in these lands as little better than Carib islanders. But Lord Macaulay, with all deference, was wrong in this. Our aboriginal British ancestors never were Carib islanders, or any such rubbish. As far back as we can catch a glimpse of them, they were, though decidedly in what we now call the savage or uncivilized state, persons of very creditable brains and faculties—mostly, it is now admitted, of the Celtic stock of the Indo-European family, though perhaps already with a Gothic intermixture; and, despite all the additions of Romans, Saxons, Danes, Normans, and what not, that have since been made to the composition of our nation, it is believed, on gradually increasing evidence, that our inheritance, intellectually and otherwise, to this day from the oldest and purest British times of these lands has been by no means inconsiderable. So let no man of sense sneer at the ancient Britons.

Cæsar's account of the state of aboriginal, or pre-Roman Britain, though very succinct, is the clearest that we have. "The multitude of the inhabitants," he says, "is infinite; the houses very thick together, and nearly like those of Gaul; the number of cattle great. . . The timber is of all kinds, as in Gaul, with the exception of beech and fir. . . Most of the inland tribes do not sow corn, but live on milk and flesh, and are clad in

skins. But all the Britons stain themselves with woad, which produces a blue colour, and makes their appearance in battle more terrible; they wear their hair long, and have the whole of their bodies shaved except the head and upper-lip. Tens or twelves of them have wives in common, and chiefly brothers with brothers, and parents with children; but, if children are born to them, they are reputed the children of those by whom each maiden respectively was first espoused." This description applies chiefly to the Cymric Britons of the south and east; but, with modifications, it must serve also for the Gaels of the north-west.

In every tribe the population, according to Cæsar's account, consisted of three classes of persons—the slaves; the free fighting-men; and the priests, Druids, or intellectual class. It was among these last—the Druids—that anything answering to our idea of literature among the ancient Britons must have existed, if it existed at all.

Druidism was the common religion of the whole Celtic race—differing from the other Indo-European religions, just as the Celts differed from the other Indo-European races, though having, doubtless, certain fundamental notions in common with them. Split up into tribes as the Celts were, both in Gaul and the British Islands, this Druidism and its forms pervaded them all. In each tribe there were Druids; and we hear also of Arch-druids, Colleges of Druids, and occasional Assemblies of Druids, suggesting that the Druids of each tribe were by no means independent, but that, through the Druids of a considerable number of tribes, or even over the whole Celtic race, there ran a system of intercommunication and subordination. In Cæsar's account of the Druids, it is chiefly the Gaulish Druids that he has in view; but, as he informs us that the system "was thought to have originated in Britain, and to have been translated thence into Gaul," and that, consequently, Britain was still considered the head-quarters of the system, so that many Gaulish Druids went there to study it more perfectly, what he says of Gaulish Druidism applies equally to the Druidism of Britain.

"The Druids," says Cæsar, "are accustomed to abstain from war, nor do they pay taxes with the rest; they enjoy exemption from military service, and from all ordinary business. Encouraged by so great rewards, many of their own accord betake themselves to the profession, or are sent into it by their parents and relatives." This passage proves that the Druids were not, like the Indian Brahmins or the priests of ancient Egypt, a hereditary caste. "They are said," continues Cæsar, "to learn by heart, in their profession, a great number of verses: accordingly, some remain twenty years in training; nor do they consider it lawful to commit these things to writing, though in nearly all other public and private business they use the Greek character." The inference from this statement is that, before Cæsar's time, the commerce of the Greeks with Gaul and Britain had introduced into these countries a knowledge of the Greek letters, and, consequently, the art of writing native Celtic words, when necessary, in these letters.

Such is Cæsar's account of the Druids generally; but from others we learn that there were three different orders of the general Druidic body—the *Bards*, who composed and recited poems, songs, and legends, embodying spiritual lessons or commemorating heroic actions of the past; the *Eubates* or *Vates*, who devoted themselves to the performance of religious rites, and the art of prognostication; and the *Druids proper*, or more select of the Vates, who decided causes, exercised supreme moral control, and educated the youth. On the whole, without attending to this distinct division into orders, it may be best simply to conceive the Druids as being at once the ministers of religion and the intellectual class among the Britons. In the one capacity it is they who perform sacrifices, including sometimes the sacrifice of human victims to the recognised gods and

goddesses of the Celtic Pantheon—Teutates, Taranis, Hesus, Dusius, &c.; it is they who frequent the dark oak-groves, and there seek out and collect by moonlight, with mystic orgies and incantations, the sacred mistletoe or all-heal; it is they who augur of events to come, mix in their white robes in all assemblies of the population, and pronounce against the impious or obstinate the sentence which excommunicates him, and drives him forth as an outcast from speech and from the gift of fire. In another capacity, it is the same men who collect and treasure up what knowledge, physical or historical, is within their reach; who express the same, together with the doctrines of their Druidic theology and the moral maxims which accompany them, in sentences, songs, and verses, which form, as they accumulate, a body of oral and traditional literature; and who, taking the youth into their tuition, educate them, according to their powers, in this literature, and so send on the Druidic mysteries, unwritten though increasing, from generation to generation.

If even the African tribes of the present day have their crude literature of song, proverb, and legend, there is no reason to doubt that the Druidic literature, or call it mythology, of our Celtic predecessors—who, if not the most promising of the Indo-European races, were, at least, presumably of more than average promise—may, in its kind, have been considerable. Cæsar's statements as to the time spent by some Druids in their education, and as to the "great number of verses" which every accomplished Druid had to get by heart, admit of no other explanation. Unfortunately, what he also tells us as to the rule of the Druids against committing their mysteries to writing, shows us that the ancient British mythology of the Druidic period is no longer recoverable. The ancient Indian mythology has perpetuated itself through the Sanskrit; the classical mythology bloomed into immortal splendour in the Greek and Roman literatures; of the Gothic mythology, so distinct from the classical, and yet so strong and rich, the substance still remains, written in old Norse books, and transfused into all Teutonic literatures; even of the Slavonian mythology there are records. Celtic Druidism alone, of all the Indo-European mythologies, has left no adequate record of itself. But Druidism cannot have perished. Sceptical as people naturally are as to assertions respecting times so remote, recent researches have proved that this scepticism may be carried too far, and that the means yet exist of penetrating back, by the investigation of languages and popular legends, to some glimmering vision of pre-historic things. Now, though there are special difficulties in the way of such an investigation backwards towards the reality of ancient British Druidism, something may be possible even here. For Druidism, we repeat, cannot have perished; whatever it was, it must have transfused itself into the soul of these islands, and must exist and be working there still as an element mixed with others more recent and powerful. There may even be parts of the islands where the tradition of it is yet far from feeble. *A priori* we must reason so; and the fact corresponds. As there are Druidic monuments yet on the soil of Britain, so there linger also in the minds and manners of the population sentiments and superstitions—the veneration, for example, for the mistletoe—which seem to have descended from the Druidic times; and these apparent relics of Druidism are most abundant among the Welsh and their kinsmen the Gaels. Indeed, were the existing body of Welsh and Irish literary remains properly investigated, it does not appear impossible that traces both of the *substance* and of the *form* of the original Druidic literature might be detected in it and pointed out.

As regards the *substance* of that once living literature we cannot be wrong in imagining much of it to have consisted of expositions and applications of that peculiar Polytheistic Religion which the Druids believed. "First among their tenets," says Cæsar, "they in-

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sist on teaching this, that souls do not perish, but pass after death from one person to another; by which doctrine, taking away as it does the fear of death, they think the greatest stimulus is given to courage. Many things besides they argue and tell to the young respecting the stars and their motion, the size of the universe and the earth, the nature of things, the might and power of the immortal gods." With this Polytheism, and its accompaniments of maxims, wild symbols, and incantations, there must necessarily have mingled a traditional genealogy or history of the British race and lands; and it seems far from unlikely, therefore, that, as the most important extant relic of the matter of ancient Druidic literature, we are to reckon some portion of the mythical history of these islands before the arrival of the Romans. In that mythical history, indeed, as we now have it, we trace later influences, both classical and mediæval—as in the Latin forms of the names and the adaptation of the chronology to classical legend and history and the Biblical narrative. But, though the mythology may have been compiled into its present shape in mediæval times, after Saxons and Normans had come into the islands, it is certain that the rudiments of it descended through the Welsh and the Gaels—in whose legends many of the mythical heroes figure yet under their native names; and it does not seem unlikely that at least the germs of these rudiments were Druidical. In all probability, indeed, there lingered among the Celts, as among the other Indo-European races, vague memories of the Asiatic cradle of mankind whence they had come, and of the events which had caused and accompanied their migration thence, if not of events still older. Hence those coincidences on which some have discoursed at great length, and very absurdly, between the supposed religion of the Druids and some ancient oriental faiths.

As regards the *form* of the ancient British or Druidic literature, we can know even less than regarding its matter. The language was Celtic—in various dialects, perhaps, reducible to the two Celtic types yet existing, the Welsh and the Gaelic. Moreover, the literature was mainly oral—a literature not of writing, but of recitation and tradition. This fact, as well as the more general ascertained law that, in all literatures, verse has preceded prose, implies that much of the literature must have been metrical. Nay, for the convenience of memory, and because the lyrical forms of poetry, and consequently of verse, are in their nature the more primitive, the metres may have been often highly complex. In the more recent Bardic poetry of the Welsh and the Gaels the number and complexity of the metrical structures employed are matters of note to scholars. But, farther, whatever Druidic literature, being more common in its nature, may have escaped the bonds of verse and flowed into prose—ordinary scraps of genealogy, for example, or registers of natural phenomena, or plain ethical maxims and proverbs—may often, for the same reason of fitness to be retained in the memory, have been of a peculiar and symmetrical fashion? It does not seem too much to suppose, for instance, that a peculiar form or device of prose composition exemplified very largely in the literature of the Welsh bards as it has come down to us, and known as "The Triad," may have descended to the Welsh from their Druidic ancestors. The essence of this device consists in throwing things into *threes*. "A whip for the horse, a bridle for the ass, and a rod for the fool's back," is an example of a Scriptural triad; and, in the same Book of Proverbs, there are examples where the form is more distinctly avowed, though with an extension. Thus, "There be three things which go well; yea, four are comely in going: a lion, which is strongest among beasts and turneth not away from any; a greyhound; an he-goat also; and a king, against whom there is no rising up" (Proverbs xxx. 29, 31.) A very considerable mass of the literature of the Welsh consists

of such Triads—some historical, some ethical, and some juridical; and it is the belief of antiquaries that, though most of these triads may have been composed in Saxon times or even later, there may be individual triads among them inherited from remoter ages.

CURRENT LITERATURE.

RENAN'S "LIFE OF JESUS."

Vie de Jésus. Par Ernest Renan, Membre de l'Institut. (Paris: Michel Lévy Frères.)

WITHIN the last year or two the name of Ernest Renan has been heard of as that of a French scholar and thinker almost singular for the seriousness of his tone and purpose among his literary compatriots, and worthy to be known and studied beyond the limits of France. A Breton by birth, and now over forty years of age, he has long had the reputation of being one of the best of French orientalists—in which capacity he held the Hebrew Professorship in the *Collège de France*, until the recent outcry against his heterodoxy forced the government to remove him. For, along with his scholarship, he possesses a rare amount of the purely speculative spirit and genius, and the faculty also of a remarkably eloquent and graceful writer; and, although most of his writings were on such subjects as might naturally be handled by a Professor of Hebrew, the entire tenor and substance of these writings—his "General History of the Semitic Tongues," his "Essays on Religious History," his "Essays in Morals and Criticism," his treatise "On the Origin of Language," his dissertation "On Averroes and Averroism," &c.—had been such as to make it clear that this Hebrew Professor was not one of the usual stamp, but had utterly parted from the Church in his conceptions both of Judaism and of Christianity, and was, in fact, a sceptic of a new and very advanced type. What Bishop Colenso is now in England, Renan, by the exercise of a genius of far greater philosophic comprehension, of far richer information, and of far more poetical and sentimental quality, has for some time been across the Channel. The clergy anathematize him; but the sceptical French laity are proud of him, and view his career with ever-increasing interest.

Into this state of opinion about himself, and about the great questions which he represents, Renan has flung his new book—his "Life of Jesus." He had this book, it seems, in reserve; and its publication has for some time been expected. It was written, he tells us, almost exactly as it now is, in the Holy Land, in the summer of 1861, at the close of an expedition on which he had been sent by the French Government for the exploration of ancient Phœnicia. This mission had led him to reside on the frontiers of Galilee, and to travel much amid the scenes celebrated in the history of Christ. "All that history," he adds, "which, at a distance, seems to float in the clouds of an unreal world, thus acquired, as it were, a body and solidity which astonished me. The striking accord of the texts and the places, the marvellous harmony of the Gospel ideal with the country which served for its frame, were to me like a revelation. I had before my eyes a fifth Gospel, torn, but still legible, so that thenceforward, through the medium of the narratives of Matthew and Mark, I have seen, instead of an abstract being such as one would say never existed, a noble human figure living and moving." He wrote the present work while these impressions were fresh upon him and the sacred scenes were still in view; he had then scarcely any books by him; and the only additions he has made since his return home have consisted of references, notes, and verifications. A beloved sister was with him in the East, where she died of a fever which for a time threatened his own life; and it is to her memory that the work is dedicated.

Renan's "Life of Jesus" is at this moment a European book. Everywhere it is being read, and everywhere it is making a profound

sensation. Perhaps the first thing that will strike any one who reads it is the thorough contrast it presents to the famous "Life of Jesus" by the German Strauss. M. Renan, indeed, does not reject Strauss, but rather accepts him on the whole. "It is almost needless to remark," he says in a note in his Introduction, "that not a word in the work of M. Strauss justifies the strange and absurd calumny by which it has been attempted to discredit, with superficial persons, a work convenient, exact, ingenious, and conscientious, though spoilt in its general portions by an exclusive system. Not only has M. Strauss never denied the existence of Jesus, but every page of his book implies that existence. What is true is that M. Strauss supposes the personal character of Jesus more obliterated for us than perhaps in reality it is." It is by the practical extension given to this last remark by M. Renan in his work that he has made it so complete a contrast to the work of Strauss. Strauss's work is an attempt to disintegrate the Gospel narratives from beginning to end—to show that they are an accumulation of myths upon some basis of fact which, as being so covered over with myths, is no longer recoverable. Renan, on the other hand, accepting, in a modified form, some of Strauss's results, and quietly omitting from the Gospel narrative what he considers mere "legends," sets himself to construct the real character and life of Jesus out of the materials that remain. His work is eminently imaginative and constructive, while that of Strauss is critical and destructive. Throughout the body of the book the constant endeavour is to trace out and vividly represent the lineaments of the real historical Christ as he walked and moved about in Judea; and only now and then does he permit a critical remark to intrude itself as he proceeds. What of criticism there is in the work is chiefly contained in the Introduction. There M. Renan gives his views as to the authorship and the relative degrees of credibility of the Four Gospels; and there also he announces, once for all, the sceptical peculiarity, if it may be so called, which readers must be prepared to find in his book, and which, wherever it is read, will provoke reclamations against it as, with all its extraordinary literary and moral merits, a blow at the substance of received Christianity, and occasion sorrow in pious minds that a man of such high and tender and yearningly devout genius should, as regards his religious faith, be no other than he is.

That peculiarity of the book is its entire rejection of the miraculous. "It is not," he says, "in the name of this or of that philosophy, it is in the name of universal experience, that we banish miracle from history." And again, "Until a new order of things, we shall maintain this principle of historical criticism, that a supernatural story cannot be admitted as such, that it implies always credulity or imposture, and that the duty of the historian is to interpret it and to find out what portion of truth, and what portion of error, it may contain." And again, in the body of the work, "If ever the worship of Jesus shall become feeble among men, it will be precisely on account of the acts which originally caused belief in him." Hence, the miracles of the Gospel narratives, so far as M. Renan does not resolve them into myths of later formation, but recognises them as part and parcel of the original series of events as done and countenanced by Jesus himself, are resolved by him into a practice, in perfect good faith, of a "thaumaturgy" then universally credited in such lands as Judea. In the case of one of the miracles, indeed—that of the raising of Lazarus—he goes farther, and resorts to a supposition which, notwithstanding the subtle delicacy with which he expresses it, will shock the reader greatly. He supposes that, in this case, there may have been a "pious fraud"—though he does not give it this blunt name, but implies that the oriental standard in such matters must not be identified with the occidental—on the part of Martha and Mary and Lazarus himself, without Christ's know-

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ledge. No passage in the whole work will shock more than this.

It is but another statement of the peculiarity of the book that it rejects from the first the notion of the Divinity of Christ, except in the sense in which divinity might be predicated of the noblest and grandest human being that ever walked on the face of the earth. It is of the man Christ, of Jesus of Nazareth, that M. Renan essays to write the life. But, that being once understood by the reader, the astonishment will be at the unparalleled devotion, the almost trembling fascination of heart and soul, with which M. Renan treats his theme. Not a breath of the Voltaire spirit, or of the sceptical spirit of the eighteenth century, is perceptible here. Renan and all that old French mockery are millions of miles apart; Jesus is literally to M. Renan the grandest human being that ever trod this earth, and the founder of the religion which, in its essence, must be the religion of humanity for ever; and to get back, by research and imagination, through the intervening eighteen hundred years, to the exact time, and spot, and manner of this matchless reality, so as to behold it closely and follow reverently and yet intelligently in its footsteps, is, in M. Renan's view, that supreme feat of historical literature which, though others have attempted it before, it has been left for him to attempt again in a new way. One may certainly say that, for poetic vividness in the narrative, and for depth and tenderness of reverent feeling, as well as for definiteness of attempt at the philosophic investigation of that human character of Jesus which is all that M. Renan recognises, his work surpasses all that has been written as yet, to the same purpose and on the same theme, by the most eloquent Unitarians.

To give even an abridged account of the story which M. Renan sets forth in his volume—beginning with Jesus, as he supposes him to have been at first, "the young carpenter of Galilee," acted on by the circumstances of his nativity, neighbourhood, nation, and time, but with a certain grand and original conception of his own moral mission and of God as "the Father," and proceeding thence to the modifications, some of them strong and awful, which M. Renan supposes were gradually effected by successive influences in Christ's character and his views of his mission, till they ended in the majestic proclamation of the coming "Kingdom of Heaven" and the world's final revolution—would here be quite impossible, with any satisfaction to the reader. Only from M. Renan's own work, read continuously, can his version of the Gospel history be adequately gathered. The following selected extracts, however (which we make longer and more numerous than usual, because the work is still untranslated), may serve to give an idea of its general spirit and style, as well as to bring out some of the more important points of M. Renan's theory:—

His Family and Native Place.—He came from the ranks of the people. His father Joseph and his mother Mary were persons of middling condition, belonging to the class of artisans living by their labour, in that state, common in the East, which is neither one of easy circumstances nor of misery. . . . If we set aside something of the sordid and the repulsive which Islamism everywhere carries with it, the town of Nazareth, in the time of Jesus, did not differ much, perhaps, from what it is at present. The streets where he played as a child, we see them still in those stony paths or those small crossways which separate the huts. The house of Joseph much resembled, doubtless, those poor shops, lightened by the door, serving at once as working-booth, kitchen, and bed-chamber, and having for their furniture a mat, some cushions on the ground, one or two clay vessels, and a painted chest. The family, proceeding from one or more marriages, was numerous enough. Jesus had brothers and sisters, of whom he seems to have been the eldest. All the others remain obscure; for it appears that the four persons represented as his brothers, and of whom at least one, James, became of great importance in the first years of the development of Christianity, were his cousins-german. Mary, in fact, had a sister, named also Mary, who married a certain

Alpheus or Cleophas (these two names seem to designate one person), and was the mother of several sons, who played a considerable part among the first disciples of Jesus. These cousins-german, who adhered to the young master while his true brothers opposed him, took the name of "brothers of the Lord." The true brothers of Jesus were, as well as their mother, of no importance till after his death. . . . His sisters married at Nazareth, and there he passed the years of his first youth. Nazareth was a small town . . . the population at present is from three to four thousand souls; and it cannot have changed much. The cold there is keen in winter, and the climate very healthy. The town, as at that epoch all the smaller Jewish towns, was a collection of huts built without style, and must have presented the dry and poor aspect which villages in the Semitic countries still offer. The houses, as far as appears, did not differ much from those cubes of stone, without elegance either exterior or interior, which now cover the richer parts of the Libanus, and which, mingled with vines and fig-trees, have still a very agreeable look. The surrounding country, on the other hand, is charming; and no spot in the world was so fitted for dreams of absolute happiness. Even in our days Nazareth is still a delicious place of residence—the only spot, perhaps, in Palestine where the soul feels itself somewhat relieved from the burden which oppresses it in the midst of desolation unequalled. The people are amiable and cheerful; the gardens are fresh and green. Antoninus Martyr, at the end of the sixth century, drew an enchanting picture of the fertility of the country round, comparing it to Paradise. Some valleys on the western side fully justify his description. The fountain, round which were gathered the life and gaiety of the small town, is destroyed; its choked-up channels give now only turbid water. But the beauty of the women who meet there in the evening—that beauty which was already remarked in the sixth century, and in which people saw a gift of the Virgin Mary—is preserved in a striking manner. It is the Syrian type, in all its grace, so full of languour. Doubtless, Mary was there almost every day, and took her place, the urn on her shoulder, in the string of her fellow-countrywomen who have left no name. Antoninus Martyr remarked that the Jewish women, elsewhere disdainful to Christians, are here full of affability. Even to the present day religious animosities are less keen at Nazareth than elsewhere.

His Youth and Education.—He learnt to read and write, doubtless according to the method of the East, which consists in placing in the child's hands a book, which he repeats in cadence with his little comrades until he knows it by heart. It is doubtful, however, whether he knew well the Hebrew Scriptures in their original tongue. His biographers make him quote them from the Aramean translations. . . . The schoolmaster in the small Jewish towns was the *hazzan* or reader in the synagogues. Jesus frequented little the higher schools of the scribes or *Soferim* (Nazareth, perhaps, had not one of them); and he had none of those titles which confer, in vulgar eyes, the rights of knowledge. It would, nevertheless, be a great error to imagine that Jesus was what we should now call uneducated. . . . It is not probable that he had learnt Greek. That language was little spread in Judea beyond the classes which shared in the government, and the towns inhabited by pagans, like Cesarea. The idiom proper to Jesus was the Syriac dialect, mixed with Hebrew, then spoken in Palestine. . . . Neither directly nor indirectly did any element of Hellenic culture reach Jesus. He knew nothing beyond Judaism; his mind preserved that frank *naïveté* which an extended and varied culture always enfeebles. Nay, within the bosom of Judaism, he remained a stranger to many efforts that had been made, often parallel to his own. On the one hand, the asceticism of the Essenians or Therapeutæ, on the other, the fine essays of religious philosophy made by the Jewish school of Alexandria, and of which his contemporary Philo was the ingenious interpreter, were unknown to him. . . . Happily for him, he knew nothing of the strange scholasticism which was being taught at Jerusalem, and which was ultimately to form the Talmud. If some Pharisees had already brought it into Galilee, he did not attend them; and, when, afterwards, he came in contact with this silly casuistry, it inspired him only with disgust. One may suppose, nevertheless, that the principles of Hillel were not unknown to him. Hillel, fifty years before him, had uttered aphorisms which had much analogy to his own. By his poverty humbly endured, by the sweetness of his character, by his

opposition to hypocrites and to priests, Hillel was the true master of Jesus, if it is lawful to talk of a master when one is concerned with so high an originality. . . . The reading of the Old Testament made far more impression upon him. . . . The Law appears not to have had much charm for him; he believed that a better could be made. But the religious poetry of the Psalms was in wonderful accord with his lyrical soul; they remained, all his life, his food and sustenance. The Prophets, in particular Isaiah and his continuator of the time of the Captivity, were, with their brilliant dreams of the future, their impetuous eloquence, their invectives mingled with enchanting pictures, his true masters. He read, doubtless, also some of the apocryphal works—that is to say, of those writings, sufficiently modern, the authors of which, in order to give themselves an authority more willingly allowed to the very ancient writings, sheltered themselves under the names of prophets and patriarchs. One of these books, above all, struck him; it was the Book of Daniel. . . . Betimes his character in part revealed itself. The legends delight in showing him, from his childhood, revolting against paternal authority, and walking from common paths in order to follow his calling. It is certain, at least, that the relations of kindred were to him of small concern. His family do not seem to have liked him; and, at times, he is found hard towards them. Jesus, like all men exclusively preoccupied by an idea, came to regard the ties of blood as of small account.

Galilee and Southern Judea.—Every people called to high destinies ought to be a small complete world, enclosing opposed poles within its bosom. Greece had, at a few leagues from each other, Sparta and Athens, two antipodes to a superficial observer, but in reality rival sisters, necessary the one to the other. It was the same with Judea. Less brilliant in one sense than the development of Jerusalem, that of the north was on the whole much more fruitful; the most living performances of the Jewish people always came thence. A complete absence of the sentiment of nature, bordering somewhat on the dry, the narrow, the sullen, struck all works of purely hierosolymite origin with a character grandiose indeed, but sad and repulsive. With her solemn doctors, her insipid canonists, her hypocritical and atrabilious devotees, Jerusalem could not have conquered humanity. . . . The north alone produced Christianity; Jerusalem, on the contrary, is the true native country of the obstinate Judaism which, founded by the Pharisees and fixed by the Talmud, has traversed the Middle Ages and reached our own days. A ravishing natural scenery contributed to form this spirit, much less austere, less fiercely monotheistic, if I may so say, which impressed upon all the dreams of the Galilean mind something idyllic and charming. The saddest country in the world is, perhaps, the region near Jerusalem. Galilee, on the other hand, is a land very green, very shady, smiling all over—the true land of the Song of Songs and of the chants of the Well-beloved. During the two months of March and April the champaign is a dense thicket of flowers of incomparable freshness and colours. The animals there are small, but of extreme docility. . . . In no country in the world do the mountains lay themselves out with more harmony or inspire higher thoughts. Jesus seems to have particularly loved them. The most important acts of his divine career took place on the mountains; there was he best inspired; it was there that he held secret communion with the ancient prophets, and that he showed himself to the eyes of disciples already transfigured. . . . Jesus lived and grew up in this intoxicating medium; but, from his infancy, he made almost annually the journey to Jerusalem for the festival.

The Theology of Jesus.—A high notion of Deity, which he did not owe to Judaism, and which seems to have been in all its parts the creation of his own great soul, was, in a manner, the principle of his whole power. . . . The highest consciousness of Deity that has ever existed in the breast of humanity was that of Jesus. One sees, on the other hand, that Jesus, starting from such a disposition of soul as his, never could have been a speculative philosopher like Cakya-Mouni. Nothing is farther from scholastic theology than the Gospel. The speculations of the Greek fathers on the divine essence came from quite another spirit. God conceived immediately as Father—this is all the theology of Jesus. . . . It is probable that, from the first, he regarded himself as being to God in the relation of a son to his father. Here is his great act of originality; in this he is not like one of his race. Neither Jew nor Mussulman has understood this delicious

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theology of love. The God of Jesus is not that fatal master who kills us when he pleases, condemns us when he pleases; saves us when he pleases. The God of Jesus is Our Father.

Matured Notion of his Mission.—This name "Kingdom of God," or "Kingdom of Heaven," was the favourite term with Jesus for expressing the revolution which he brought into the world. Like almost all the other Messianic terms, it came from the Book of Daniel. According to the author of that extraordinary book, to the four profane kingdoms, destined to sink, a fifth empire was to succeed, which should be that of the Saints, and should endure for ever. This kingdom of God upon the earth had naturally received diverse interpretations. . . . All that Jesus owed to John was, to some extent, lessons in preaching and popular action. From that moment, in fact, he preached with much more force, and imposed himself on the crowd with authority. It seems, also, that his sojourn near John, less by the action of the Baptist than by the natural progress of his own thoughts, greatly matured his ideas respecting the "Kingdom of Heaven." His watchword thenceforward was "Good tidings"—news that the Kingdom of Heaven is at hand. Jesus will no longer be merely a delightful moralist, aspiring to enclose sublime lessons in some loving and brief aphorisms; he is the transcendent revolutionist who strives to renew the world from its foundations, and to found on earth the ideal which he has conceived. To "wait for the Kingdom of God" will be the synonym for being a disciple of Jesus. . . . Who is to establish this Kingdom of God? Let us remember that the first thought of Jesus—a thought so profound with him that it had probably no origin, but belonged to the very roots of his being—was that he was the Son of God, the intimate of his Father, the doer of His will; and then the answer of Jesus to such a question will not be doubtful. The conviction that he would cause God to reign possessed itself of his spirit in a manner quite absolute. He considered himself as the universal reformer. Heaven, earth, all nature, madness, malady, and death are but his instruments. In his access of heroic will he believed himself all-powerful. If the Earth is not ready for this last transformation, the Earth will be burnt, purified by fire and the breath of God. A new Heaven will be created, and the whole world will be peopled with the angels of God. A radical revolution, embracing even physical nature itself—such was the fundamental thought of Jesus.

Inadequate Modern Appreciation of great Characters and Movements.—Our principles of positive science are hurt by the dreams which the plan of Jesus embraced. We know the history of the earth; cosmical revolutions of the kind which Jesus expected are produced only by geological or astronomical causes, the connexion of which with moral matters has never been ascertained. But, to be just to great creative minds, it is necessary not to stop at the prejudices they may have shared with their time. . . . The deism of the eighteenth century and a certain kind of protestantism have accustomed us to consider the founder of the Christian faith only as a great moralist, a benefactor of humanity. We see in the Gospel only good maxims; we throw a prudent veil over the strange intellectual state in which it was born. There are people, also, who regret that the French Revolution went more than once out of the track of principles, and was not the work of wise and moderate men. Let us not impose our small plans of middle-class good sense upon those extraordinary movements so greatly beyond our stature. Let us continue to admire the "morality of the Gospel"—let us suppress in our religious instructions the chimera that was the soul of it; but let us not believe that, by simple ideas of goodness or individual morality, the world is ever stirred. The idea of Jesus was much more profound; it was the most revolutionary idea that was ever conceived in a human brain; it must be taken in its totality, and not with those timid suppressions which retrench on it precisely that which made it effective for the regeneration of humanity. Fundamentally, the ideal is always a Utopia. When we wish at present to represent the Christ of modern consciousness, the consoler, the judge of these new times, what do we do? That which Jesus himself did 1830 years ago. We suppose the conditions of the real world altogether other than they are; we represent a moral deliverer breaking, without arms, the chains of the negro, ameliorating the condition of the poor, freeing the oppressed nations. We forget that this supposes a world turned upside-down, the climate of Virginia and that of Congo modified, the blood and

race of millions of men changed, our social complications brought back to a chimerical simplicity, the political stratifications of Europe tilted out of their natural order.

Our desire, it will be seen, has rather been to give some account of M. Renan's book than to criticise it. But a word or two respecting the effects which the book is calculated to produce on the different classes of readers that are likely to take it up may now be added in conclusion.

That general Christian opinion will be shocked by the leading peculiarity of the book as avowed in it from the outset, and shocked in detail over again by many separate passages in it, we have already said. We are not sure, however, but that the most pious and orthodox Christians who may read the book through will find, and will acknowledge that they find, something like a compensation in it for all the strain and pain it must give them; and we are confirmed in this by what we have already heard of the impression made by the book on some candid orthodox minds. "Why was it left," they may say, "to this sceptical French thinker to do what orthodox Christians would have been glad, at any time for a century or two past, to have seen done for them—to follow, with reverent care, the human history of Christ, as it enacted itself in Galilee and Judea, and to tell that history circumstantially, in the modern manner, and with the aid of modern geographical and antiquarian knowledge, so as to rivet the imagination and elucidate the Gospels? We also, with all our belief in the higher nature of Christ, have an interest in these aspects of his history; we also find ourselves thinking fondly of those distant lands—

Over whose acres walked those blessed feet,
That, eighteen hundred years ago, were nailed,
For our advantage, to the bitter cross,

and longing that they were less vague to us, and that their scenery, and the whole social and intellectual movement of which they were the theatre at that momentous epoch when Christ walked over their acres, were presented to us afresh by some modern pen in minute connexion with his sacred biography." And so, we can fancy, many a pious reader of M. Renan's book will feel his horror at what he finds denied or set aside in it partly compensated by the vivid positive pictures which it does exhibit of Christ's human history—fit to be appropriated thankfully by any Christian imagination, and to be wrought with rich effect into a form of religious faith quite different from M. Renan's.

In the second place, it cannot be but that sceptics of that harder and more determinate school which Strauss may still be taken to represent, and, along with them, many educated Christians who have been instructed in the principles of historical criticism, but have never found their faith in the Gospel History substantially shaken by the application of them, will have a serious objection to make to M. Renan's book as a whole. They will ask by what right, other than his own mere instinct, his mere pleasure at the moment to vote this true and that false, he accepts the non-miraculous parts of the Evangelical narratives while rejecting the miraculous parts. If there is such a thing as myth-making in the world, there will, it may be said, be non-miraculous myths as well as miraculous myths, and perhaps in greater abundance. The miraculousness of a story is not the sole test of its being a myth; and a legend may be non-miraculous and yet lack all evidence of being true. Simply to weed a written story, therefore, of its miraculous particles, and then, with an occasional "It seems" or "As I fancy," to comb out the rest into possible sequence and order, is an utterly unhistorical proceeding. And all this, with some show of justice, both the classes of critics we have mentioned may urge against M. Renan's "Life of Jesus." They may maintain that it is simply M. Renan's imagination of the life of Jesus, assisting itself by a treatment of the materials entirely arbitrary, and not in the least

critical. They may, at least, demand from M. Renan a more detailed explanation than he has given in his book of the principles which have guided him in retaining so much as historical while he has rejected so much else as non-historical.

Lastly, there are not a few, we fancy, who, while not objecting to M. Renan's method, and quite willing to accept an adequate account of the human character and history of Christ arrived at by such a method, will still refuse M. Renan's account, as being, with all its carefulness and all its reverence, essentially inadequate. They will have their own imagination of Jesus formed from the records; and that imagination will not be M. Renan's. Unless we are mistaken, the complaint in this quarter will generally be that M. Renan's interpretation of the character and life of Christ is too merely sweet, too idyllic, too French. "Son caractère aimable," says M. Renan in one place, "et, sans doute, une de ces ravissantes figures qui apparaissent quelquefois dans la race juive, faisaient autour de lui comme une cercle de fascination auquel personne, au milieu de ces populations bienveillantes et naïves, ne savait échapper." And again, in another place, "Sa prédication était suave et douce, toute pleine de la nature et du parfum des champs. Il aimait les fleurs, et en prenait ses leçons les plus charmantes. Les oiseaux du ciel, la mer, les montagnes, les jeux des enfans, passaient tour à tour dans ses enseignements." These passages, indeed, do not represent the final and complete impression which M. Renan leaves of his conception of the character of Christ. More especially towards the end of the book, elements of severity and even of terror are infused into those sweeter and more idyllic representations of the beginning. We are not sure, however, but that the Teutonic soul generally will object to M. Renan's total imagination of the character of Christ that it lacks tremendousness and strength. Albert Dürer and the German painters generally had quite a different ideal of Christ from that of the painters of the Latin nations, and rejected or greatly subordinated the "ravis-sante figure" and the "prédication suave et douce" by which these painters set so much store. In this matter, among the readers of M. Renan's book, there will, we fancy, be Albert Dürers yet.

GARDEN-PETS.

Ferns: British and Exotic. By E. J. Lowe, Esq., F.R.A.S., &c. Eight Volumes. 8vo. 1856—1860. (Groombridge and Sons.)

A Natural History of New and Rare Ferns: containing Species and Varieties, none of which are included in any of the Eight Volumes of "Ferns: British and Exotic," amongst which are the new Hymenophyllums and Trichomanes. By E. J. Lowe, Esq., F.R.A.S., &c. 8vo. 1862. (Groombridge and Sons.)

Cultivated Ferns; or, a Catalogue of the Exotic and Indigenous Ferns cultivated in British Gardens, with Characters of the Genera, principal Synonyms, &c. By John Smith, A.L.S., Curator of the Royal Botanic Garden of Kew. 12mo. 1857. (W. Pamplin.)

Filices Exoticæ; or, Coloured Figures and Descriptions of Exotic Ferns, chiefly of such as are cultivated in the Royal Gardens of Kew. By Sir W. J. Hooker, K.H., &c., Director of the Royal Gardens of Kew. The drawings executed by Mr. Fitch. 4to. 1859. (Lovell Reeve & Co.)

Garden Ferns; or, Coloured Figures and Descriptions, with the needful Analyses of the Fructification and Venation, of a Selection of Exotic Ferns adapted for Cultivation in the Garden, Hot-house, and Conservatory. By Sir W. J. Hooker, K.H., &c. The drawings by Walter Fitch, F.L.S. 8vo. 1862. (Lovell Reeve & Co.)

OF all the many families or orders into which the vegetable kingdom has been divided, none rank so high among popular favourites as the Ferns. Only a few years ago these plants were thought to belong solely to the domain of the professed botanist, and to be unworthy of associating with the more showy members of Flora's realm. They

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had no place at the brilliant shows at Chiswick; very few of our nurserymen thought it worth while to pay special attention to them for commercial purposes; and they were to be seen in number only in botanic gardens or in those of botanical amateurs. Now, however, "we have changed all that." Ferns have won for themselves a high position in the garden, and become firmly established as fashionable favourites—as garden-pets. Prizes of considerable money value are offered by our leading horticultural societies for collections of them, and they have become a recognised feature of our flower-shows. Few gardens of any pretension are entirely destitute of them, and they are the chief inmates of the pretty window-cases of indoor gardeners; indeed, the fact that ferns grow as well in small, closed cases as in conservatories or hot-houses is one of the principal causes of their popularity—their cultivation being brought within the reach of persons of limited means.

As might have been anticipated, of late years the increased demand for these plants has imparted a great stimulus to the trade in them, and an immense number of new and rare species have been introduced. So flourishing is the fern trade that more than one nurseryman devotes his attention almost exclusively to it. Fifty years ago, when the last edition of the "Hortus Kewensis," the most reliable catalogue of those days, was published, only eighty-three species of exotic ferns were to be found in our gardens; but even of these, owing to the little attention paid to them, many were lost. Unfortunately, we have no classified descriptive catalogue of all plants in the national establishment; and were it not for Mr. Smith's "Cultivated Ferns" we should possess no reliable data as to the number at present in our gardens. With two such able and enthusiastic pteridologists at the head of affairs at Kew, it is, perhaps, not surprising that great efforts have been made to encourage the introduction of ferns. In 1857 Mr. Smith was able to enumerate rather more than six hundred species as existing in British gardens, the greater part of which were to be found at Kew; but, from the numerous novelties that have since then been brought into notice, the number must by this time have increased to upwards of a thousand.

This popularity of ferns has given rise to the publication of several works specially treating upon the cultivated species, and particularly to illustrated works—pictorial representations being of more use to amateurs, and enabling them to name their collections correctly with much greater facility than technical descriptions. The first in point of date of the illustrated works, though assuredly the last in point of merit, is Mr. Lowe's work on "British and Exotic Ferns," the eight volumes of which, in conjunction with the additional one on the newly introduced species, contain between five and six hundred coloured plates, including figures of nearly two-thirds of the species at present in cultivation, accompanied with descriptions and lists of synonyms. We can say nothing in favour of this work, and only regret that its preparation had not fallen to the lot of some one possessed of a greater amount of botanical knowledge than Mr. Lowe. The plates, which should constitute the most important feature in a publication of this kind, are exceedingly inartistic, and appear to have been prepared by some mechanical process and printed in colours—at least we cannot account in any other way for the manner in which these beautiful plants are represented. Moreover, their graceful fronds are in numerous instances tortured into the stiffest imaginable positions, and coloured with tints anything but natural. Many of the figures, also, have been prepared from injudiciously selected specimens, and convey erroneous ideas of the real appearance of the plants. The author tells us that his object in publishing these pictorial illustrations was to enable the cultivator to ascertain, without much trouble to himself, whether the names he used were right or wrong; but no cultivator, except he be an

experienced pteridologist—and for him the book is not meant—would recognise Mr. Lowe's figures of *Polypodium aureum*, of *Polypodium quercifolium*, or of *Cibotium glaucescens* as intended for the plants to which these names are given by botanists. Even the most experienced pteridologists must fail, without some other evidence, to recognise what is figured as the *Diplazium pubescens* of Link, a plant which it certainly is not; and consequently neither the long list of synonyms attached to this illustration nor the description belongs to the plant figured. Indeed, very little dependence can be attached to the synonyms quoted by this author, nor to his descriptions. The letter-press is a mere compilation—the descriptions of a large number of both genera and species being only slightly altered from the text of Moore and Houlston's papers on the "Genera and Species of Cultivated Ferns," contributed to the *Gardener's Magazine of Botany*. The original portion consists mainly of an enumeration of the persons to whom the author is indebted for specimens, and of the nurserymen from whom plants may be procured. Several of the volumes contain glossaries of the technical terms; but we heartily pity the unfortunate amateur who is under the necessity of consulting them. Mr. Lowe's definitions will quite as often lead him into error as afford correct information. For example, the author tells us that *caudiciform* (a term sometimes applied to the rhizome when assuming a stem-like habit) means "form of a tail;" *pentangular* is said to mean "deltoid" in the first volume, but in the third *deltoid* is explained to be "somewhat triangular." Instead of simply stating that a *linear leaf* is a narrow leaf with the two sides parallel, we are favoured with this ambiguous explanation:—"Linear leaf. When the divergent veins are but slightly distant, and extend from the base to the apex, inclosing only a narrow slip of parenchyma; when both sides are parallel, the leaves of grasses are examples." Even this piece of absurdity is outdone by the following extraordinary definition of the term *sori*:—"Little clusters of capsules, which are a mass of cellular substance without cotyledons, and germinate indifferently from any part of their substance."

A really good work on garden-ferns, brought out at a reasonable price, would be an acceptable addition to fern-literature, and prove of great service to the large and ever increasing number of persons who now take an interest in the subject. To some extent this want is supplied by two works of Sir W. Hooker—the "Filices Exoticae" and the "Garden Ferns;" but the former contains only a hundred plates, and is a work of luxury beyond the reach of persons of ordinary means; and the latter has unfortunately stopped short at the close of a single volume, after publishing only sixty-four species. The illustrations in these works offer a marked contrast to those in Mr. Lowe's. Drawn on stone by Mr. Fitch, with his unrivalled skill, and coloured by hand, they are faithful representations of the plants; and their value is further enhanced by each plate being accompanied with magnified sketches of the fructification and venation—a feature in which Mr. Lowe's are wholly deficient.

Sir Wm. Hooker's views regarding genera appear to have been somewhat unsettled even so lately as the publication of these works. The genera *Diplazium*, *Camptosorus*, and *Niphobolus*, all of which he has since merged into others, are here kept up; while the name *Gymnopteris* is applied in one place to a genus and in another to a section of *Acrostichum*. A curious instance of the want of agreement between pteridologists is alluded to in the letter-press to *Deparia Moorei* in the former work. The genus *Deparia* was established by Hooker and Greville upon a fern with free veins; but another with netted veins, and of a totally distinct aspect, has since been referred to it by Hooker, merely on account of its sori agreeing with it in technical character. Those pteridologists, how-

ever, who regard differences in venation and habit as of higher importance than agreement in the character of the sori, erect this latter fern into a separate genus, for which Smith adopts Hooker's sectional name *Trichiocarpa*, while Moore coins for it an entirely new name, *Cionidium*. "So that," as the author remarks, "for this plant, only hitherto detected by one person and in one place, we have as many different generic names as botanists who have written on it."

It would be most convenient if fern-cultivators could be induced to adopt a uniform system of nomenclature, and thus avoid the confusion arising from the same plant being grown under different names in different gardens, or shown by two exhibitors under totally distinct names at the same flower-show. With this object in view, Mr. Smith was induced to draw up a systematically-arranged catalogue of all the ferns known to be in the gardens of this country, giving a few of the principal synonyms of those species possessing them—and a fern without a synonym is almost a rarity—in order to enable amateurs and gardeners to recognise their plants under some of the numerous aliases by which they have been described and figured. But this little work is something more than a mere catalogue. Full descriptions of the several orders, tribes, and genera are given, and in the characters of the latter, the different modes in which the fronds are produced, or their *venation* as it is termed, are employed for the first time as an auxiliary to the reproductive organs and venation. The advantage enjoyed by this author of studying a larger number of ferns in their living state, induces him to place a higher value upon their natural habits than is allowed by pteridologists who confine themselves to the study of herbarium specimens, which do not always convey a perfect notion of the nature of the plant, and thus lead them to regard artificial characters higher than natural ones. Mr. Smith tells us that ferns grow in one or other of two modes, respectively termed *Eremobrya* and *Desmobrya*—those belonging to the former producing their fronds on the sides of the stem, or rhizome, from which they ultimately become detached at a special joint, and those belonging to the latter, at the apex of the stem, to which they permanently adhere; and he proposes to classify them accordingly, though in the present work, and also in Seeman's "Botany of the Voyage of the Herald," where the scheme was first advocated, only the tribe *Polypodica* is divided in this manner. It is doubtful whether this system of classification will generally be adopted; but, as it has received only a partial application, we have not yet sufficient grounds to judge of its real merits.

THREE RECENT NOVELS.

The Schoolmaster of Alton. A Tale. By Kenner Deene. (T. C. Newby.)

Young Life; its Chances and Changes. By the Author of "Hidden Links." (C. J. Skeet.)

False Positions; or, Sketches of Character. (Chapman and Hall.)

OF some of the faults of Kenner Deene's story, "*The Schoolmaster of Alton*," errors of pointing, absurdly introduced capitals, and the like—we need not speak: they are probably due more to the printer than to the author. We will speak of the heroine—Ella Thorpe, *née* Raikes. She reminds us of Currer Bell's "Shirley," but is meant to be more *piquante* and charming. Nay, Aurora Floyd herself, that grand Assyrian beauty and most fast young lady, utterly pales by the side of this young impish fay, "who was so dark" that she "feared not that the sunshine which glanced through the swaying branches, and fell in bright eddying streams on her face and throat, would rob her of the delicacy of her beauty." Ella is, as it were, a photograph, reproduced in chromotype, of a beautiful girl, bold and yet modest, mocking and yet tender, dashing

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and yet graceful, and, above all, given to slang, "as the only fit medium" by which she can communicate her thoughts. In her use of this very objectionable kind of language she is really amusing; but it is the better parts of her heedless, unconventional character, as they crop up in the story, that redeem the coquetry by which she allures the schoolmaster of Alton, "that pale-faced, sentimental noodle," as she calls him, "into a state of desperate spooneyism." This schoolmaster is Martin Cruize, who, however, by no means deserves the girl's first saucy description of him. Power, purpose, and strength of resolve are represented in him; and the passionate love which sustains him through years of trial, disappointment, and poverty is depicted so as to make the tale one of interest to the very last.

Ella, the step-daughter of a wealthy merchant, lives at Alton Hall with her mother, Mrs. Thorpe. That lady engages Martin Cruize to give her son Arthur lessons in Latin during the holidays, that no time may be lost. Arthur is thrown from his horse and breaks his arm. The teacher comes as usual, and finds a new pupil. Ella, in one of her wild whims, has begged to be her brother's substitute; and from that time her power over the heart of the poor schoolmaster is supreme. Coming to the Hall one day for some school-histories, promised by Mrs. Thorpe to the vicar, Mr. Yardly—we have no space to notice him and his curate, Mr. Clynne—Martin finds Ella just after her stepfather, Mr. Thorpe, has revealed to her the necessity of her marrying "an ill-favoured monster," to whom he owes £80,000. Little wonder that she is out of spirits; but she shows it in the strangest fashion. We quote the following passage as it stands in the book, keeping the errors of pointing, &c., already spoken of, that the reader may note the disadvantage under which the author labours:—

"What on earth put histories into your head, this day of all days?"

"Into Mr. Yardly's head."

"Of course, you are only the errand boy ha, ha!"

She was in an ill-humour, she knew she had said a rude, spiteful thing, and she did not care a bit. She saw the schoolmaster's face grow scarlet and then whiten, but she did not pity him in the least. Why did he come bothering her, when she wanted to be alone with her own thoughts? "I don't know anything about histories, you had better come up to the house, and look through Arthur's old book-box in the lumber room. I'll show you the way, and then you may choose for yourself."

He followed her to the house, and up the back stairs to the lumber room; there she showed him an old dusty box with a broken lid half full of books.

"There, you can take what you like from among those."

"But—Miss Thorpe."

"Well, I'll help you look through the books," said Ella, "shall I?" and she knelt on the floor by the other side of the box, and turned over the books, making laughing comments on each. "And here's a life of Mary, Queen of Scots, would you like that? I always feel such a sympathy with Mary, she had such lots of lovers, you know poor Chatelard!"

"He was a fool," said Martin, in a husky voice. "Oh dear, no, he could not help being in love, Mr. Cruize."

"He was a fool to love and be scorned," said the schoolmaster, "and then to die on the scaffold, forgiving his murderess, for so she was."

"You ain't a christian, Mr. Cruize, I'm sorry to see."

"I am very much afraid not, Miss Thorpe."

"But you are candid, that's one thing. Here's a life of Robespierre, glorious for you, if you are a radical, which I almost fancy you are."

"Why so, Miss Thorpe?"

"You're not half respectful enough to your betters; you often talk to me as though you thought me no higher than yourself;" her eyes sparkled, her white teeth gleamed; she looked at him roguishly after making this bold speech.

Martin turned his head away resolutely, so that she should read nothing from his agitated face. He could not speak for some minutes.

She continued: "I believe in my soul you would cry out for liberty, fraternity, equality, and that you would like to ground us aristocrats, at least we are not properly aristocrats, but us people of lands and houses, to powder, wouldn't you?"

"No, I should not, I am angry at nobody's mere wealth; that kind of feeling springs from envy."

"Oh, how exalted we are, quite above the vulgar; but don't you think yourself as good 'as any other man,' quite good enough to marry any lady in the land? I know you do, you can't deny it, by Jove! Don't you think yourself equal, for instance, to me?"

And Martin turned his grave eyes full upon the heartless trifler, and in a voice which intense passion tempered by resolve, made steady and clear, he said:

"Yes, in mind, and in capacity, and education, I am equal to you; in thought and resolve, and real strength of character, I am superior—nay, not to flatter you, bright lady, I am superior, not equal in capacity. I do not know where equality exists between us, it must be in the counterbalancing of our several qualities. I have learning, you have wit, or something which passes for it. I have powers of intellect, you possess them in a much less degree. I have an iron will, a strong power of endurance; your will is bent about by every adverse wind which blows across it. You like your own way, but nearly always you give in, if only you can be made to think the will of another is your own. Then you can endure nothing; you would inflict pain merrily if it amused you to do so, but you are no heroine in its endurance yourself. No, if you come to ask me plainly if I think myself your equal, I answer calmly on reflection, no, I am your superior!"

Surprise held Ella silent a moment, then she burst forth, "You are insolent, sir, in the extreme. Leave my presence."

"And never presume to enter it again," said Martin, coldly, taking the word from her; "but will Miss Thorpe kindly recollect that she, a lady, who considers me almost in the light of a servant, actually asked me if I did not think myself good enough to marry anybody, and then said, herself, for instance,—was I not equal to her, she asked. A very strange question, and I answered it in a very strange way; but I told the truth, and I would speak every word I have uttered over and over again, in the presence of the whole household. Good morning, madam;" he raised his cap, and prepared to leave.

Ella sprang forward: "There, there, for mercy's sake say nothing. I talked like a fool; I forgot myself, forgot all, this you gave me a jolly good dressing, and I deserved it richly. There is my hand, let us be friends, take the books, and for heaven's sake don't mention our squabble."

For the first time in his life the schoolmaster held in his hand the slender one he valued more than all the world beside; its pressure thrilled his very soul, but with immense self control, he dropped it, saying, "Of course, Miss Thorpe, your commands are my wishes;" then he bowed to her and went his way. But in the solitude of his chamber, how that man cursed the conventionality, the pride, the poverty, that forced him to take this cold neutral ground, and forbade him to meet the woman he adored, as an equal; and again and again he swore deep burning oaths that the merry, heartless child of the world should yet lie in his bosom and share his life, whether stately or squalid, splendid or wretched!!

There—that is specimen enough of "*The Schoolmaster of Alton*." Kenner Deene, we should say, if she could get rid of very obvious faults, bids fair to become a successful writer.

"*Young Life; its Chances and Changes*," opens with the secret marriage in London, on a blustering March day, of the reprobate Lord Fitz-Eustace to Agnes Hamilton, the daughter of a clergyman. Within a brief time his reprobate lordship, out of fear of his father, marries another lady, more nearly of his own rank—his real wife consenting, out of regard for his interests, to keep the former marriage still secret. She goes abroad and dies, leaving a daughter, Agnes; and the story consists of the education and adventures of this child, and the chances and changes arising out of her peculiar condition. A grand-uncle of hers, who finds it his interest to conceal the true paternity of his grand-niece, figures, with his niggardly wife, as one of the sinister characters of the novel; but many characters are introduced, in the description of whom the writer shows some

power of sketching physiognomy and character. The novel is also more carefully written than most, though there are many passages in it that may be skipped.

"*False Positions; or, Sketches of Character*," is, as the title announces, a picture of life in some of its contradictions. There is a manœuvring, disagreeable uncle, Colonel Beaumont, who makes the unhappiness of the hero and heroine. There is Norman Harcourt, the Colonel's unacknowledged son, who "had a habit of sticking figurative pins and needles, and sometimes knives," into people for his own pleasure. There are other and other characters; and, among them, a duchess, who discourses in this fashion:—

"Pic-nic-ing is a dreadfully low thing," said the duchess; "but being hungry is worse; so, as the duke must have his port, I thought we had better take care of ourselves in the eating line. I think Naples and its environs, as guide-books would say, dull beyond imagination. I only like scenery when I can see it from horseback. To be carried by an unwilling donkey, and finally, probably, rolled to the furnaces in the earth that have boiled over, and will do so again, is not to my taste. Then in Naples itself the opera-house is a fine one, but what music and dancing! and unless on gala days how dark it is! one can see one's friends no better than if they were owls. And their aristocracy is at such a low ebb; it is so overdone, one loses all respect for it. I am dreadfully disappointed in it. How pleasant it will be to be back again in dear old London!"

"We are agreed, duchess," said Beaumont. "Hunting and shooting make the country endurable; but only for those amusements, I should say. For ten months no place is like London, and for the other two no place is more bearable."

Now that the dog-days are upon us, when the heat keeps one within doors, when an easy chair or a couch is a temptation one cannot resist, and when turning over pages that won't task one is a sufficient occupation, "*False Positions*" is a novel that may find readers.

NEW CHORAL-BOOKS.

Psalms and Hymns for Public Worship: with appropriate Tunes. Revised and Edited by James Turle, Organist of Westminster Abbey. (Society for the Promotion of Christian Knowledge.)

Hymns, Ancient and Modern, for use in the Service of the Church, with accompanying Tunes. Compiled and Arranged under the Musical Editorship of W. H. Monk, Organist of York Minster. Various Editions. (Novello & Co.)

ISSUED under the sanction of the Society for the Promotion of Christian Knowledge, and with the recommendation of Mr. Turle's name, the first-mentioned of these tune-books is certain to be adopted by hundreds of congregations, now that the good custom of placing the music as well as the words of a hymnal in the hands of the people is spreading so fast. Only in this way can church-singing be made what it ought to be; and the production of a reasonably good tune-book is a performance which deserves our best thanks. The task involved is very laborious, and one which brings little glory with it. No two people would make exactly the same selection; and no one psalmody, therefore, can ever be pronounced the best. But it may safely be said that Mr. Turle's book is, in the main, a thoroughly good one—assuming his principles of selection to be right, which no one can doubt who thinks that church-music should be bold, solemn and simple, strongly knit, joyous, and hearty, as the utterance of the voice of the "great congregation." The tunes and harmonies in this book have generally these characteristics. Of the 200 or more tunes many are directly from German sources; and a large number of these are at present scarcely known in England. This is a wholesome infusion of the element of solidity and vigour. The best, too, of the stock English tunes seem to be here; while those of what may be called the baser type, characteristic of about fifty years ago, have been studiously avoided. This book has the general air which might be expected in a product of the worthy old Society which has brought it out—an air of respect-

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able churchmanship, orthodox and yet liberal, and free from party sentiment.

Dr. Monk's "Hymns, Ancient and Modern," of which a new edition, reduced in size and price, has been lately issued by Messrs. Novello (and which is mentioned here chiefly on that account), is too well-known to require description. It seems to us to be, in substance, about as good an English Choral-book for congregational use as could well be produced. Its pages have, however, a strong flavour of Anglicanism, which is a terror to thousands, as it is a merit in the eyes of hundreds, of clergymen and congregations. It is pervaded by a certain odour of mystical dogma which is a substitute for the unction of the Calvinistic school—a peculiar tincture of rapturous ecclesiasticism, replacing the warmth of personal "experiences." To those who object to these peculiarities, but like the character of Dr. Monk's selection, the newer book will probably be welcome. There are several points, however, in which Mr. Turle is open to criticism. His sense of the relation between the melody of a tune and the rhythm of a hymn seems somewhat faulty. For instance, in the case of the well-known tune generally sung to "Jerusalem the Golden," for what possible reason can he have written the music in 3-2 time, making the first syllable of each line of the hymn go to the first note of each alternate bar? The hymn given, "For thee, O dear, dear country," is essentially an iambic measure, as his index very properly puts it. To sing the words in this fashion—

For thee, O dear, dear country!

Mine eyes their vigils keep,

with a pause after each line, is an outrage upon the first principles of rhythm and accent. Of two things, one: either the tune is right and put to a wrong hymn, or, being right, it has been made wrong for the hymn given. It is certain that no congregation could be got to sing it as set by Mr. Turle. Another instance of bad rhythm is in the tune "Bedford," arranged in 3-2 to a hymn of common measure. Is not this tune usually given in common time? In practice, every congregation would inevitably and naturally sing it so. The drawling see-saw produced by the 3-2 time would be intolerable. In the matter of the adaptation of hymns to tunes Mr. Turle has used a license which many will think objectionable. To set, for instance, Worgan's old Easter tune to an Ascension hymn seems rather a needless interference with what has become almost an irreversible popular association. The book includes a good many tunes by the compiler. Some of them are certainly very good; instance the one called "Sandringham," which is both solid and sweet. Others are not so successful—for example, the new tune given to the hymn "Lo! He comes with clouds descending," which has the serious fault of an excessive compass in the soprano and tenor parts. We might note a few more points which seem to us blemishes upon an otherwise excellent piece of work. But the volume has many merits which we have not space to enumerate. Externally and typographically, it is quite what such a book should be. To conclude with a query on a minute but interesting point: who was the author of the excellent tune "Adeste fideles"? Mr. Turle heads it John Reading (the author of *Dulce Domum*), "about 1680?" A memoir of Vincent Novello, which appeared a little time back in the *Musical Times*, mentioned that it was introduced at the Portuguese Ambassador's chapel at the beginning of the century, and was the composition of the English organist at that place.

R. B. L.

M. CHEVALIER'S WORK ON MEXICO.

Le Mexique ancien et moderne. Par Michel Chevalier, Membre de l'Institut. (Paris: L. Hachette et Cie.)

THE history of colonies is not generally such that it can be read with feelings of unmixed satisfaction. It is but too often the record of one race taking advantage

of its superior skill and strength to wrest from another either a part or the whole of its territory, and it presents but too frequently the picture of a band of lawless and adventurous spirits, armed with all the power of civilization, but removed from its healthy influences, and giving themselves up to licentiousness and tyranny. This, of course, neither was nor is a necessity of the case. It is quite possible to imagine that of which there are, unfortunately, too few examples—viz., colonies at once a blessing to the parent country, to the settlers, and especially to the natives. Our religion and our civilization are happily not such that we ought to hesitate to extend their sway; nor is our commerce—we say it with all deference to the political economists of the school of Mr. Ruskin—an unmixed evil. We have surely something to offer the savage in exchange for a portion or even the whole of his land; and our intercourse might always have been a blessing instead of what it has so often been—a curse. And so it would have proved if the advice and example of some of our earlier colonists and promoters of colonies had been followed. Sir Walter Raleigh invariably treated the natives of America with a kindness and equity which contrasted very strongly with the conduct of the Spaniards.

But, if our own dealings with savage and half-civilized races—as, for instance, with the inhabitants of India or New Zealand—have not always been such as would bear weighing in the most delicate scales of political morality—if we, and our giant offspring, the United States of America, have slowly expelled the Indians from lands which properly belonged to them, and are gradually "improving them off the face of creation," we have, at any rate, generally done it with a show of right and moderation. But what can be said of the oppression, bigotry, violence, and wrong exercised by the Spaniards towards all the unfortunate nations that fell under their dominion? Such a tale of wanton wickedness and tyranny, such a history of mingled stupidity and cruelty, can scarcely be paralleled. And truly, as M. Michel Chevalier well points out, Spain has her reward. Only the precarious colony of Cuba, on which the Great Republic has so often cast covetous eyes, and a few other small dependencies, remain of her once enormous possessions, rich to a degree that was proverbial.

Of these possessions, one of the most valuable, as regards its mineral wealth, its climate, and its botanical productions, was Mexico or New Spain. It was inhabited at the time of the landing of Cortez by a brave and industrious race, cursed with a cruel and inhuman religion, but possessing many of the elements of civilization, and living under settled laws and a settled government. Taking advantage of internal dissensions, and of an old tradition that one of the Mexican gods whose face was white and bearded had sailed eastward in by-gone ages and would one day return to reign over the land, a small band of Spaniards upset this flourishing kingdom, and reduced the Aztecs to slavery. But the task of really governing the land which they had won with such indomitable courage and energy proved too much for the decaying powers of Spain; the selfish policy which she pursued towards all her colonies, using them entirely for her own ends without any reference to their interests, and the foolish and unnatural distinction which she created between citizens born abroad and at home, gradually alienated them all. And, when the long decline of centuries had ended in ruin, and the nation that had once been the most powerful in Europe had sunk so low that a foreign king had sat upon her throne, most of her colonies threw off her effete yoke, and proclaimed their independence. But, unfortunately, the influence of her detestable institutions did not end with her dominion: for it is one of the great evils of despotism that under it men lose the power of self-government. Mexico, though she had shaken off her ancient chains,

fell under the equally oppressive rule of anarchy and disorder. She became a prey to successive adventurers, her government was powerless abroad and corrupt at home, her roads were infested with brigands, her northern provinces were overrun by marauding Indians, her territory was gradually appropriated by the grasping and unscrupulous Southern States of the Union, her commerce languished, and capital, always a fearful and suspicious guest, fled from her shores. From first to last a more miserable history than that of Mexico cannot well be imagined.

This subject, besides its own intrinsic interest, possesses a strong practical interest for the French at the present time, inasmuch as they have undertaken to breathe new life into this agonising state, and to give it something like a systematic government. M. Chevalier's book, which is very comprehensive, though necessarily sketchy in some of its parts, comes most opportunely to supply this need of information. It is divided into eight parts. The two first are devoted respectively to the "Mexican Civilization before Cortez" and to the "Conquest," and are taken apparently in great part from Prescott's history; but, as the wonderful story is well known through that brilliant and eloquent work, as also through the account contained in Mr. Helps's "History of the Spanish Conquest of America," there is no necessity for enlarging on it here. The third part is entitled "Mexico under the Colonial System," and describes the narrow-minded policy pursued by Spain towards her colonies. The fourth gives an account of the "War of Independence." The fifth, under the head of "The Government of Independent Mexico," contains a description of the state of anarchy into which the country has fallen. The sixth consists of a glowing account of the "Resources and Future of Mexico." The seventh treats of the "Motives that may exist for the intervention of Europe, or of France singly, in the affairs of Mexico, and of the chances of success which that intervention presents." And, finally, the eighth is entitled "The attempt to regenerate the country considered in relation to the present attitude of the Roman Court towards modern civilization." In this last part M. Chevalier expresses his fears lest the Roman Catholic Church will do all in her power to arrest any attempted improvements. But even this is done with great moderation. In fact, the whole book may be quoted as an instance of temperance and good sense, rarer on the other side of the channel than on this: for there, when an idea has got hold of a man, it is generally not satisfied till it has run away with him. But M. Chevalier, though a liberal, and evidently not too orthodox a Roman Catholic, fully recognises the good that Church has effected; and, though a Frenchman, he never thinks it necessary to use a word of reproach in speaking of this country. His appreciation of the success of our colonies is most cordial.

The work of regeneration which France has undertaken in Mexico is a most difficult and ungrateful one. There is no political task so hard as to educe order from chaos, and to develop that element of conservatism which is indispensable for the peace and prosperity of all states, and which is of so slow a growth. Even France herself, with all the advantages of her bright intelligence and advanced civilization, has never thoroughly calmed down since the first revolution. Will the attempt to found a settled government in Mexico, after the sixty years of unrest through which she has passed, prove successful? M. Chevalier regards it as possible. His plan would be to choose from among the reigning families of Europe some prince—he names the Archduke Ferdinand Maximilian, brother of the Emperor of Austria—to instal him as king of Mexico, and keep up a French army until his authority should have become firmly established. This is the only hope which M. Chevalier sees for the country; unless some such course be pursued, it will, on the withdrawal of the present army of occupation, relapse into its former state of

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chronic anarchy, and probably remain so till absorbed by the Southern States and made into slave territory. This, of course, is exceedingly undesirable. But it is a question whether France will submit to the drain of men and money required to keep in order a large and distant kingdom, in whose welfare she has only a remote interest, especially as that kingdom will probably be more than unthankful for the benefit conferred. The expedition is already very unpopular in France; and though the recent successes, especially if they are followed by further achievements, may bring it into comparative favour, yet it will still be very doubtful whether the French government will consent to be crippled of so many men, and the French tax-payers consent to pay for their maintenance during the necessary number of years, to ensure the success of the plan advocated by M. Chevalier. And yet, on the other hand, as he points out, if they do not consent to these sacrifices, France will have gained little more from the loss of her soldiers, carried off by the pestilential climate of the sea-shore, than a few flags to decorate the interior of the Church of the Invalides.

It speaks well, in many ways, for the French nation that a French writer should appeal to such disinterested motives in arguing a political question. We ourselves have for the last few years embraced with very great warmth the doctrine of non-intervention. We have so frequently gone to war for an idea, and on maturer reflection the idea has so often turned out a bad one, that we have been led by a natural reaction to think that under no circumstances should one nation interfere in the affairs of another. But this, like most other questions, is susceptible of being regarded in a totally different light. Is it right or dignified that such a nation as England should always content herself with looking on when the cause which she regards as the cause of truth and justice is being trodden down? Unquestionably we should be very careful how we thrust ourselves into other people's quarrels, but it is not impossible to conceive cases where other people's quarrels become our own. Non-intervention is a very good rule, but it may have exceptions. Now, if we at the present time are inclined to err on one side, France, it must be owned, is inclined to err on the other. But her error is the more generous of the two. With her thirst for territorial aggrandisement it is impossible to have any sympathy; but with her ardour on behalf of oppressed nationalities, such as Italy or Poland, or on behalf of law and order, as in Mexico, we can sympathise. No one thinks of disputing that unworthy motives mingle with these aspirations; for, in what human actions do they not enter? but it is scarcely worthy of one great nation, in its judgments of another, to weigh exclusively on such bad motives. Such a habit is not only foolish in itself, but it interferes very materially with that spirit of harmony and friendliness which is so desirable. Notwithstanding the annexation of Savoy, France is entitled to our thanks for what she has done for Italy; and she will equally be entitled to them if she should succeed in restoring order and tranquillity in Mexico.

GEORGE BEATTIE OF MONTROSE.

George Beattie of Montrose: a Poet, a Humourist, and a Man of Genius. By A. S. Mt. Cyrus, M.A. (Edinburgh: W. P. Nimmo; London: Simpkin and Marshall.)

THIS is a very singular book. It is the story—much puffed out by the biographer, and yet, on the whole, not ill-told—of a real life. You cannot exactly call it literature; and yet it is better worth reading than much that does call itself literature. It is a bit of authentic fact, recovered from the recollections and traditions of a town on the east coast of Scotland. What may be the relations of the writer to his subject we do not know. He may be so connected, by family or by other ties, with the history

which he tells that the telling of it may have been to him a kind of duty; or he may be simply a native of the district to which the story belongs, and fascinated with the story, as people are with the traditions of their native places; or, finally, he may be a person who, having been in search for a subject for a book, and having heard of the story of George Beattie of Montrose, conceived it to be fit for his purpose, and has not hesitated to dig up George Beattie's bones. In any case, it is the bones of a dead man that we have before us in the book—of a man who died forty years ago, in strange circumstances, in the town of Montrose, and of whom few persons out of that town have ever heard a syllable until now. In and around Montrose, we should suppose, the book will cause consternation, like that which might be caused by the act of a resurrectionist.

George Beattie was born in 1786 at Whitehill, in the parish of St. Cyrus, in Kincardineshire, about five miles north of Montrose. His biographer gives an elaborate description of the scenery of St. Cyrus, its sea-views, and its legends, to show the influences amid which Beattie grew up. When he was thirteen years of age, his father, till then a small crofter, or cotter-farmer, removed, with his family to Montrose, where he had obtained a situation in the Excise. There were two younger sons, James and David, and two daughters. George Beattie, having received a good school-education at St. Cyrus and Montrose, became a lawyer's clerk in Aberdeen; and, with the help of £50, left him by his master, was able to pass through the training necessary to make him a lawyer himself. At about the age of five-and-twenty he settled in Montrose as a "writer," or provincial attorney; and his life seems to have passed evenly from that time till the year 1821, when he was thirty-five years of age, a prosperous and much-respected man of business, with his brother David in partnership with him, and his parents and the rest of his family still living round him. He was a rather short, stoutish man, but well-looking, and well dressed, with "a black curly head" and "dark blue eyes," and full of humour and frolic. According to his biographer's account, he was the "humourist" of Montrose—the soul of every company into which he went, and the man whose sayings and jokes were treasured up and repeated. The specimens given of his jokes, and, indeed, of Montrose humour in general, are rather of the kind undervalued on this side of the Tweed as "Scotch wut;" but every one knows how the aroma of such things vanishes with change of place; and, on the whole, one has a very distinct and pleasing picture of George Beattie, as the thriving, punctual, jocose, and kindly Montrose lawyer of forty years ago, contributing in abundance such "wut" as satisfied, and still satisfies, in those benighted parts. Within the bounds of respectability and careful habits of business, he seems to have been a particularly sociable person. Within the bounds of respectability also—for the "Evangelical movement" had not yet possessed itself of Scotland as it has since done—he was of a sceptical turn. He would have his joke at parsons; he kept any religious opinions or feelings he had very much to himself; and sometimes, in his talk, he would verge, or more than verge, on the profane. Moreover, he had a decided turn for literature. There then was, and still is, in Montrose a weekly newspaper, called "The Montrose Review;" and to the columns of this newspaper Beattie had contributed, in 1815, the first sketch of a humorous poem in the local dialect, called "John o' Arnha," which he afterwards extended and improved. This poem was an imaginary description, something after the style of Burns's "Tam o' Shanter," of the supernatural horrors that befel a well-known local character, John Finlay, one of the town's officers, during a nocturnal walk after a fair in the neighbourhood of Montrose. Of Beattie's other poems—published in the same newspaper, or otherwise circulated—several were humorous or satirical short

pieces, also of local allusion, and in the same dialect; but he wrote in 1818, a more romantic ghost-legend, in archaic Scottish verse, called "The Murderit Mynstrell," and, in 1820, a short piece of English blank verse, called "The Dream." On the whole, he had not written much—not more than beseemed a steady lawyer.

The prosperous Montrose lawyer, humourist, and poet, was still a bachelor. But there was a certain Miss Gibson whom he had known, as well as her family, for some years—the daughter of a squire living a mile or so out of Montrose. "Miss Gibson was tall, handsome, sprightly, and dashing, fascinating rather than pretty, and had light-coloured hair and hazel eyes." In 1821, when Beattie was thirty-five years of age and Miss Gibson was twenty-four, he thought himself warranted in proposing to her. He was "nominally rejected," but was enjoined not to give up visiting a family where his society gave so much pleasure. Within a year, and apparently by a more than usually strong determination of the lady herself in favour of her suitor, the "rejection" was withdrawn, and Beattie became Miss Gibson's accepted lover. Many were the walks between Montrose and her father's house; many the vows of mutual fidelity which she—more jealous and imperious than he—insisted on their pledging. The engagement was known to her family; and, in short, all Montrose looked on the marriage of Mr. Beattie and Miss Gibson as a settled thing. For somewhat more than a year—or from the spring of 1822 to the spring of 1823—all was happiness and prospect of marriage. But in the spring of 1823 there came for poor Beattie a hideous change. An uncle of Miss Gibson's had died in Grenada, and had left her a property worth, as it turned out, about £10,000. Almost immediately after receiving the news of this accession to her fortune, which had not been quite unexpected, Miss Gibson repented of her engagement with Beattie, and wanted to give him up. There were interviews in which she hinted this, and again pledged herself, but again prevaricated and showed her real purpose. She wanted Beattie to return her letters. Beattie was shocked, bewildered, knew not what to make of it. At this instant there emerges from the background another Montrose man—a Mr. William Smart, a corn-merchant, "rather handsome, a jolly, good-looking man." Miss Gibson—abetted apparently by her mother—preferred this new lover. The chief thing in his favour seems to have been that he visited at Lord Panmure's. Little secret was made of the new engagement between Miss Gibson and Mr. Smart; and Beattie even heard that his rival had been making fun of him, and circulating through the town a story to the effect that a certain simple-witted parcel-carrier, having dropped a parcel which he was taking off a coach, made light of the accident by saying, "It doesn't signify; it's only to Geordie Beattie." The discarded lover said little—in the first moments of his chagrin uttered some words which looked like a threat of legal exposure, but immediately relapsed into a dumb agony of surprise, horror, and mortification. The wrench to his feelings was owing partly to the sudden sense of perfidy in one he had loved, partly to the conviction of the deep wrong done to him in the eyes of the world. He made up his mind that he could not live. Still going about in Montrose, meeting people, and apparently attending to business, this was the one thought that haunted him. For about three months, during which preparations were being made for Mr. Smart's marriage with Miss Gibson, Beattie thus went about, brooding over his wrong secretly, and observed as being out of spirits. In August he executed a settlement of his property among his relations; and from that time his chief anxiety seems to have been that the dreaded marriage should be put off long enough to allow an interval of sixty days to elapse between the making of this will and his death—that interval being necessary to make the will

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valid, should it be disputed on the score of sanity. Something like a request to this effect was actually forwarded by the wretched man to the Gibsons, which brought from Miss Gibson's father the following reply:—

Kinnaber, 13th August, 1823.

Dear Sir—I have perused your letter to William. Its contents surprise me very much indeed. This world is made for disappointments and trials. I thought you one of those men that anything of the kind would have cried buff on, and am sure you have more good sense than let any disappointment ever be known to the world, far less to interfere with your happiness or peace of mind. There is as good fish in the sea as ever came out of it. Do let us see you as before, and believe me yours truly,

ROBERT GIBSON.

This letter, sensible enough as it must seem to tough-fibred folks, was poor comfort to Beattie. Nothing remained for him but to carry his resolution into effect. Early in September he went all the way by coach to Aberdeen, purchased a pistol there, and returned the same night. On Monday, the 29th of September, leaving his house in Montrose, he set out to walk over the links by the sea-coast to his native parish of St. Cyrus. The night that followed was dark and stormy; and on the next morning Beattie's dead body was found in an old churchyard in St. Cyrus, which had always been a favourite resort of his—the muzzle of the pistol with which he had shot himself still resting against his lip. He was buried in the same churchyard. He was then in his thirty-eighth year.

Beattie's fate produced a great sensation in Montrose and its neighbourhood. Public indignation pursued Mr. Smart and Miss Gibson. Their marriage, put off from time to time, but at last performed, was not a happy one. Our author writes:—

There was no love lost between them. When she appeared in public, Mrs. S. was never to be seen walking in the streets of Montrose with other ladies, nor with Mr. Smart. She stalked about alone. She was a tall, handsome woman, very pale, with a proud air. In appearance, she was stately, and walked with a commanding air, with her head thrown back. She was a fine-looking woman: there was no one like her in Montrose. All the scholars attending the schools there knew her, and had heard the rumours about her. They used to point to her in the street: "That's Miss Gibson." They looked upon her as having a weird, and thought she was "uncanny." She was very often to be seen driving in and out to Cairnbank with a groom, herself holding the reins. While residing in Montrose, Mr. Smart and his wife might be seen every afternoon driving up town in a dog-cart at a furious rate, with a groom riding a considerable way a-head, apparently to clear the way. They returned from the country in about an hour, driving in the same manner. The ladies in Montrose stood aloof, and did not associate with Miss G. She was often in the society of the late Lady Panmure, and of course she had a circle of her own in which she moved.

This notable instance of female faithlessness died, we are told, on the 22nd of January, 1840, aged forty-two. George Beattie's name was on her lips before she died. Her husband, Mr. Smart, for whom our biographer has not a single good word, died in Montrose in 1853, aged sixty-seven. Beattie's brother, David, who succeeded him in business, died in 1848. It is to be hoped, indeed, that they are all dead.

Such is the story of Mr. Mt. Cyrus's book—rather too real and recent a story perhaps to make a book of; but, inasmuch as it is real, worth more than many a novel. Mr. Mt. Cyrus has puffed out the book, as we have said, with much matter that, if not irrelevant, might have been much abridged—descriptions of local scenery and local humours; dissertations on the character and dialect of the Montrose people and their differences in these respects from their neighbours, the Aberdeen men; moralizings and philosophizings on Beattie's fate, and investigations of his motives for suicide. The real gist of the book lies in the story of the poor Montrose lawyer's love for the fair and false Miss Gibson, and its tragical end; and this is best given, not in Mr. Mt. Cyrus's narrative, but in certain curious papers, left by Beattie

himself, which fill about seventy pages of the volume. Beattie seems to have been particularly anxious to leave behind him such a statement of facts as should justify his fatal resolution in the eyes of his relatives and others nearly connected with him; and, accordingly, in those last months when he was going about in Montrose, a sleepless and broken-hearted man, he occupied himself in carefully writing out such "a statement of facts," including dated copies of letters, &c.—which documents, neatly tied up and deposited in a certain box, he meant to be perused after he was dead. It seems they have often been perused, and even often transcribed, by persons in Montrose and its neighbourhood interested in his story, or who have cherished his memory; and Mr. Mt. Cyrus only saves this trouble in future by putting them into print. They are certainly as curious documents of that painful kind as we have read—a study in what may be called morbid pathology. Yet one does not discern anything of the diseased egotism, the cant of over-sensitiveness, the craving for post-humous notoriety, which sometimes disgust us in such documents left by suicides. On the contrary, Beattie writes plainly, with deep grief, and, though with a profound sense of wrong, which sometimes breaks out in a vengeful expression, yet with the tone of a man who, happy in circumstances and by temperament up to that time, finds himself astonished and crushed by an irreparable calamity. For the fact of his penning such a statement at all one accounts rather by his lawyer-like habits than by any supposition of vanity. Here are a few sentences picked out and strung together:—

Fain would I have lived till overtaken by death, in the ordinary course of nature; but I have wrestled with my fate, till I can wrestle no longer. I could have suffered any degree of bodily pain, penury, privations, or hardships of any description; but the agony of my mind, contrasted with my former happy condition, cannot be borne—I must submit. . . . Now, when about to leave this world, I can say with truth that, before I was visited with this calamity, few enjoyed it so much, because I could delight in my earliest recreations. I had always a delight in the enjoyment of simple pleasures; the seeking of birds' nests in their season, playing with children, &c.; but I have latterly had not even an idea of pleasure of any description. . . . Mr. Gibson argues as if the trial inflicted on me was a dispensation of Providence. I certainly cannot see the matter in this light, nor can I think so lightly of it as Mr. G. seems to do—the very reverse; and from what he knew of the matter, and from what Miss G. mentioned to me that she had communicated to him—I thought it would have been viewed by him in a very different light. I have no right to exemption from trials and disappointments, but I would have looked for them from a different quarter. Many injuries would have "cried buff" off me that would have made others wince; but, in some instances, they would wound me deeper than they would do any other. That there are as good fish in the sea as ever came out of it is very true, but this applies not to my case; it might be thought applicable by some, but my feelings will not admit the most distant application, or even meaning, here. How would a mother feel, who had lost her first-born, if this proverb were offered her in the shape of consolation? it would be equally true in her case. . . . I never dreamed that I could possibly have been visited by such a calamity. I was not previously acquainted with these matters. I hope few have suffered so much as I have done, and that it is a very uncommon case. If it is not, the world is not worth the living in, and I have lost nothing by leaving it, if I could have only left it in the course of nature. This I did believe at one period I would have done; but, however powerful have been the workings of my mind, they have had to operate on a frame so full of health that it could not be pulled down but by violence.

The volume contains reprints of Beattie's three chief poems: "John o' Arnha," "The Murderit Mynstrell," and "The Dream;" and of some few smaller pieces. They are not likely to be nearly so impressive generally as they appear to have been locally, and as Mr. Mt. Cyrus thinks them. "John o' Arnha," which is the longest, and is thought

the best, is, in the main, but a professed adaptation in the Mearns dialect of Burns's "Tam o' Shanter" and the witch-scene in "Macbeth;" and there is not much more in it than a talent for local fun and passably strong verse-making in the local Doric. The "Murderit Mynstrell," though shorter, seems to us somewhat finer. "The Dream"—which Mr. Mt. Cyrus in his biographic enthusiasm thinks "truly sublime"—is by no means quite that; but it is a poetical fragment of the weirdly kind. We fear, however, it is incorrectly printed; for some of the lines are metrically such as were never permitted in English blank verse, and as, we fancy, Beattie could not have written. In the smaller pieces there is nothing remarkable. On the whole, though Beattie will still be remembered, and properly enough, as "a poet, a humourist, and a man of genius" in that district of the Scottish east coast where Kincardineshire adjoins Forfarshire, we do not fancy that Mr. Mt. Cyrus's volume will extend the recollection of him in these capacities much beyond that district. But the story of his love and suicide may now have a wider interest. It is an event of forty years ago. George Beattie might have been alive now, aged seventy-seven; and then Mr. Mt. Cyrus's book would never have been written.

MACLEOD'S DICTIONARY OF POLITICAL ECONOMY.

A Dictionary of Political Economy: Biographical, Bibliographical, Historical, and Practical. By Henry Dunning Macleod. (Longman.)

IN one of the early pages of his Dictionary Mr. Macleod observes that, "if Political Economy is ever to emerge from the turbid regions of controversy and opinion into the serene atmosphere of demonstration, it can only be done by economists laying aside the unhappy idea that controversies about words are unimportant, and by bringing their whole force to settle the first elements of the subject—namely, its definitions and axioms." Nor can it be fairly denied that Adam Smith and Ricardo were insufficiently precise and consistent in their terminology. But the chief economists of the present age, if they have not said quite so much about it as Mr. Macleod, have, at least, made it very clear that they do not regard propriety in definition and in the use of words as of slight importance. They have shown themselves perfectly sensible that the misapplication of terms in Political Economy is not only misleading, but commonly the result of a wrong or inaccurate conception of the nature of the things spoken of. It is evident, for example, that they would regard the extension given to the word "Capital" in Mr. Macleod's Dictionary—and it is the word which he not improperly considers the most important one in the economic dictionary—a mark of a fundamental error in Mr. Macleod's conception of the manner in which, and the agencies by which, wealth is produced. Indeed, Mr. Macleod himself speaks bitterly of "the ridicule which a series of writers have poured upon the doctrine that credit is capital." He expresses entire confidence, however (which we must confess we do not share), that every one familiar with physical science will see "the immense consequences" of the following definition:—"Capital is a continuous quantity, which, passing through o (the present) into futurity, CHANGES ITS SIGN." (The italics and capital letters are Mr. Macleod's own.) Let us, however, attempt to examine the steps by which Mr. Macleod arrives at "the great proposition that credit is capital;" and, if we are not much mistaken, it can be easily shown that the only true greatness of the proposition consists in the magnitude of the blunder it involves. The creation of a debt, a mortgage, or an obligation to pay a sum of money, is, according to Mr. Macleod's theory, the creation of so much additional wealth in the country; because the note, or bill, or bond, or other instrument passed by the debtor in acknowledgement of

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his debt, is itself exchangeable, and has a value proportioned to his credit and the sum of which it promises payment. A new species of incorporeal property is, he argues, thus called into existence by the transaction—one "which may be transferred from person to person just as much as material property, which is really existing property as much as gold or silver, and which is equally a portion of public wealth." The national debt is, therefore, he contends, a *bonâ fide* augmentation of the national wealth. So, likewise, he reckons the debts of bankers to their customers as positive additions to the wealth of the country at large. A deposit counts for double its value in his estimation, since the sum deposited becomes the property of the banker on the one hand, and the depositor on the other hand gets an equivalent credit; whereas, before the deposit was made, there was only the single value of the original sum in the depositor's possession.

When the customer pays in money to his account at his bankers', the property in the money passes absolutely to the banker. He is not the trustee or bailee of it, but the owner, and is entitled to use it in any way he pleases. In exchange for this money, he creates a credit in his customer's favour, promising to deliver him an equal amount of money on demand. Here, therefore, a New Property is created. A new property is called into existence by the act of the will or mutual consent of both parties. The instrument of credit and the money are totally separated, and form two properties. This great conception will throw a blaze of light over the obscurest points in political economy.

Mr. Macleod, it is clear from this and many similar passages, does not, in maintaining that credit is capital, mean that credit adds to the active capital of the country, in so far as it enables persons in business to employ productively wealth belonging to other people, which might otherwise lie idle. No one could dispute that; but what Mr. Macleod means is the very different proposition that, whenever a man borrows money, for any purpose whatever, he gives the lender an equivalent in his engagement to repay the sum, and this equivalent is a new creation of wealth, and "an independent economic entity." We should not have thought it worth while to do more than allude to this extraordinary fallacy, had it not taken in a person of no less eminence than M. Michel Chevalier, in deference to whom we feel bound to give it full consideration. Let us suppose, then, that Brown is entitled to a sum of £110 next year, and that he makes over this claim to Jones for £100 paid down. All that takes place is that Brown and Jones change places in respect of the two sums. Brown gets Jones's cash, and Jones gets Brown's expectation; but there is no new property or value created or added to the wealth of the country by the transaction. Brown gets a cake already baked in exchange for a larger cake in the oven, but no third cake is made forthcoming. Jones, perhaps, can again change places with a third party, and raise a hundred by passing Brown's bill to Robinson; but that only puts Robinson instead of Jones in Brown's original position. Mr. Macleod, however, is puzzled, by the fact of the bill being itself transferable or exchangeable, into thinking that it is itself a new kind of property or wealth over and above what there was in the country before—which is as much as to say that, if a man sells a reversionary interest, the conveyance by which he passes it to the purchaser is itself a new estate in possession. But there is no magic in documents or transfers by which one can be turned into two. The sale of a man's future expectations for another man's present possessions adds nothing to the total sum of present possessions. If my neighbour has this year five acres of oats, and, in exchange for them, I give him a promise of six acres of as good oats next year, there are no more oats in the fields this year because we have made that bargain. There would, indeed, be more oats next year, if my neighbour would feed hunters on the produce of the five acres, if he kept it, and if I,

on the contrary, make seed of it; but this is not the mode by which, in Mr. Macleod's view, credit makes capital. According to his doctrine, my obligation to my neighbour makes in itself an immediate addition to the wealth of the country, being equivalent to the value of the five acres of oats for which it was incurred. And thus it must follow, when a Jew does a bill for a young gentleman's convenience—the two parties together by the transaction enrich the country with a valuable "incorporeal property." Mr. Macleod says of himself, that he has no flickering faith in his own conclusions, and is prepared to follow them out to the remotest consequences. His panegyrist, M. Chevalier, says likewise, "M. Macleod, entre autres qualités, a un grand courage d'opinion: il contredit de front les maîtres." He contradicts Mr. Mill as follows:—

The funds or public debts are property as much as any other property; and they are properly reckoned as independent items in the general property of the country. It is true that the expenditure may have been injudicious, and other things might have been produced which would have been more advantageous to the country, but these considerations in no way affect their existence as property. Mr. Mill says "the cancelling of the debt would be no destruction of wealth, but a wrongful transfer of it from certain members of the community, and for the profit of the government, or of the tax-payers. Funded property, therefore, cannot be counted as part of the national wealth." This seems a very strange conclusion. Mr. Mill says that, because the transfer of wealth is not the destruction of it, it is not to be counted as part of the national wealth. A highwayman knocks down a traveller, and robs him of his money and his watch; now this is not a destruction of wealth, but a transfer of it, and therefore the money and the watch are not to be counted as part of the national wealth!

Mr. Mill is one of the most lucid and intelligible of writers, and we must say it is not his fault that Mr. Macleod has not been able to understand him. Mr. Mill's argument is that, if the sponge were applied to the national debt, if the debt were cancelled and destroyed, there would nevertheless be no destruction of national wealth, but only a transfer of it from the fundholders to the tax-payers, and therefore the debt cannot be wealth to the nation at large. Mr. Macleod's comparison is altogether beside the point. If the destruction of the traveller's watch and purse by the highwayman involved no destruction of national wealth, but only a transfer of it, it would be a perfectly sound inference that the watch and purse were not wealth. And, in like manner, if the abolition of all debts could enrich debtors as much as it would impoverish creditors, but would not diminish in the least the aggregate wealth in existence of the community at large, it follows that debts are not themselves existing wealth, but only obligations, which may or may not be satisfied, according as the debtors may afterwards be in possession of wealth to satisfy them or not.

Mr. Macleod answers a criticism of Mr. Cairnes's with the following *argumentum ad verecundiam*:—"Our opinions in Political Economy coincide with those of Socrates, Aristotle, Bastiat, &c., and that must console us for being under the censure of Professor Cairnes." Turning, however, to the article on Aristotle in Mr. Macleod's Dictionary, we find that he begins it by affirming without qualification that Aristotle was "the founder of Political Economy;" and, if so, since Socrates died before Aristotle was born, he died before the foundation of Political Economy, and the coincidence which Mr. Macleod detects between the Socratic opinions and his own should rather lead to the inference that Macleod's Political Economy is a good deal behind the age, and bears, indeed, only the same sort of relation to genuine economic science that one of Mr. Huxley's apes does to a man. If, again, Mr. Macleod's doctrines coincide with Bastiat's, how is it that Bastiat denies, according to Mr. Macleod's own showing, the first article in Mr. Macleod's creed—that credit is capital? But Mr. Macleod does not mind a little inconsistency

and self-contradiction. He begins his long disquisition on capital, for instance, by remarking that "the business before us is to discover the origin of the term and the meaning attributed to it by those who used it first, and then to follow the current of usage down to the present time. We shall trace the word from its origin through different languages till we come to our own." He proceeds to fulfil this promise or threat by citing passages from Plato, Æschines, Demosthenes, Plutarch, the Greek Testament, Chrysostom, Artemidorus, Suidas, Byzantins' Greek Lexicon, Stephens's "Thesaurus," Plautus, Cicero, Horace, Livy, Columella, Palladius, and Du Cange, besides numerous modern writers, Italian, French, and English. Yet, after all this display of collateral philological research, when he comes to discuss the word "Currency," he says that "we must call to our aid one of the most fundamental rules of philosophical classification. We must entirely disregard etymology, and steadily regard the nature of the thing. It is the first duty of the scientific inquirer to emancipate himself from the thralldom of etymology." Why, then, was it of such immense importance to trace the connexion between *κεφάλαιον*, *caput*, *capitale*, and capital? Mr. Macleod, indeed, when approaching the word currency, confesses himself admonished that he "has Bedlam under his lee;" but he might have remembered with profit, at an earlier portion of his work, the admonition of a Roman authority concerning the effects of too much learning. Seriously speaking, it is lamentable that so much industry, erudition, and research should have been combined with such a pitiable deficiency of sound judgment and discernment as Mr. Macleod's Dictionary shows us almost in every page. It is impossible to praise the book. Nevertheless, it would be unfair to deny that it contains a vast deal of general information, which any clear-headed economist may turn to better account than its author has done. On this account, and with this qualification, we think the Dictionary deserving of a place in a library.

NOTICES.

ENGLISH ELZEVIERS.—*The Complete Angler* By Izaak Walton and Charles Cotton. (Bell and Daldy. Pp. 304.) *Sea Songs and Ballads*. By Dibdin and Others. (Bell and Daldy. Pp. 328.)—We owe the luxury of little books to Aldus Pius Manutius, the founder of that illustrious family of printers, who in 1501 printed a Virgil, Horace, and Petrarch in *forma enchiridii*, in size somewhat less than our crown octavo, in the Italic letter, cut by Antonio of Bologna in facsimile of Petrarch's handwriting. These books, being cheap, correct, and portable, were greedily bought up; and they have ever since been held in such esteem that a book-collector of the present day may well exclaim with Mirabeau, after having paid some fifty sovereigns for the three, "la rencontre d'un beau volume d'Alde est une bonne fortune, qui rend l'amateur un peu zélé heureux pour trois jours." The fashion soon spread; and, in Italy, the Giunti of Florence, and a host of Venetian printers, entered into competition with the family of Manutius. Nor was France backward to adopt it. Henri Etienne, the elder, founder of the celebrated printing-office to which literature owes so much, died in 1520, leaving a widow and three young sons; and in the year following the lady married Simon de Colines, the Colinaeus of our title-pages. Chiefly under the care of his eldest stepson, Robert, he issued, in rapid succession, volume upon volume of cheap and accurate editions of Greek and Latin classics in the small popular form. Robert's son, Henri, the compiler of the Greek Thesaurus, continued the series when the business in turn became his; and these Colinaeuses and Stephenses are amongst the handsomest and most accurate books of the period. The next century brought with it a farther improvement. To the Elzevirs, of whom the annals of typography mention a round dozen—six amongst the most celebrated printers of the age—we are indebted for replacing the Italic letter by a well-cut brevier Roman, and for introducing the most seductive series of pocket-volumes in an 18mo. form, carefully edited and decorated with

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wood-cut capitals and head and tail-pieces. The Elzevir Virgil, Cæsar, Thomas à Kempis, and Boccaccio are the very perfection of what such books should be. The late Mr. Pickering, calling himself "*Aldi Discipulus Anglus*" on his title-pages, revived, by the aid of Mr. Whittingham's Chiswick press, the taste for books in a portable form, really well got up and carefully edited, and yet to be procured at a cost within the means of men of limited income. Since the death of Mr. Pickering Messrs. Bell and Daldy seem to have taken up the ground which he had occupied; and they have already issued new editions of many of the works originally published by Pickering, in the crown octavo form, which he had made popular. Emulating him, too, as the *Aldi Discipulus*, they now come forward as the followers of the Elzevirs, and are bringing out, also from the Chiswick press, "a series of select works of favourite authors adapted for general reading, moderate in price, compact and elegant in form, and executed in a style fitting them to be permanently preserved." These elegant little volumes have taken the best Elzevir editions for their model, and have succeeded so perfectly in imitating their form, type, and paper, and their wood-cut capitals and head and tail-pieces, that they may be called "English Elzevirs."

A Hebrew Grammar, with Exercises. By M. M. Kalisch. Part II. (Longman.)—THE present and concluding part of Dr. Kalisch's "Hebrew Grammar" contains "The Exceptional Forms and Constructions." While the first part addressed itself to the beginner, acquainting him with the broad outlines of the language—considered there as a finished structure—the second, taking a higher aim, is intended to aid the steps of the student of a few years' standing, who has so far mastered the rudiments as to be able to read the Old Testament in the original with some ease. The author wished, in fact, to make his book a "grammatical Thesaurus," in which every form and construction of the Bible—including all those which deviate, however slightly, from the fundamental laws of the language—should be found explained. We cannot, naturally, affirm that Dr. Kalisch has fulfilled his promise to the letter; but the index at the end (to a certain degree the chief portion of the book), which comprises no less than twenty-five closely-printed pages of "Rare and Anomalous Forms," with references to the places in the book where they are found treated, appears to us to come as near completeness as possible. Nor have we ourselves missed a single word of strange appearance for which we looked at random. Another thing, of course, is the mode in which the difficulties are solved. If the young and inexperienced student will derive a vast amount of comfort in finding his puzzling term put on Mr. Kalisch's Index, he will, we fear, be disappointed, if not more bewildered even, many a time, by the proffered explanation of his difficulty. Yet this is not the author's fault. He has, with the most praiseworthy industry, searched and consulted, as he says, every grammarian of note; and told us what he found. The organic development of the Hebrew idiom, which this volume attempts to trace, will, we fear, remain, in many points at least, matter of vague speculation among generations upon generations of Orientalists yet to come. Nor—before a perfect agreement respecting the thorough critical correctness of our present text has been arrived at among competent scholars—can there be even an attempt to bring all unexplainable words and hard forms under certain rules, regular or exceptional; and we can only be grateful to our author that he has refrained from adding conjectures of his own where the masters failed him. The plan and method of this part correspond exactly with those of the former; and the praise that has been bestowed upon the first instalment is in the same degree merited by the second. We cannot, however, conclude our brief notice without drawing attention to the well-compiled "Essay on the History of the Hebrew Grammar," with which this part opens, and which will be found very useful by those beyond whose reach are the labours of men like Zunz, Grätz, Jellineck, Dukes, Delitzsch, Luzzatto, Fürst, Munk, Ewald, Steinschneider—with Gildemeister's corrections, be it well understood. We may congratulate ourselves on having among us so untiring a labourer in a field all but universally neglected, and one who is so pre-eminently fitted for the task of bringing the scattered studies of continental scholars in a compact form before the general English public.

Mécanisme de la Physionomie humaine. Par Duchenne. (Paris: Renouard.)—TWELVE years of hard labour, of observations and electro-physiolo-

gical experiments on the human face, are embodied in this large and costly work. The author thinks he has discovered, at last, those movements by which our expressions or 'expressive lines' arise, and hopes to be able by his discovery materially to aid the plastic arts in æsthetical and psychical respects. The first division of his work is devoted to a development of the laws of the mechanism of the human face, while the second contains drawings which are to convey partly scientific, partly artistic information. The scientific drawings represent, among other things, the muscles of enmity, of thought, of attention, of pain, of joy and benevolence, of surprise and fright, of crying and laughter, and the like. The artistic drawings contain portraits of the model in the state of rest, in prayer, in mournfulness, in ecstasy and deepest grief (*mater dolorosa*), divine love and human love, contempt and scornful laughter, motherly joy with tears of grief, laughter with tears of emotion, three gradations of the expression of harshness and cruelty (Lady Macbeth in successive scenes), and the "artificial" or made-up laughter. Four-and-twenty instalments, of three figures each, will complete the scientific drawings; while the artistic drawings will contain twenty figures, in six instalments. The price of an ordinary copy will be seventy-one francs; and of a splendid edition, of which only one hundred copies will be issued, two hundred francs.

A First Year in Canterbury Settlement. By Samuel Butler. (Longman & Co. Pp. 162.)—We have seen several books on New Zealand and other of our colonial settlements lately, but never one which we could read honestly through. Here, however, we have a writer who has the power of interesting us in everything connected with emigration; and we embark with him at Gravesend, accompany him on his long voyage, land with him at Port Lyttelton, wander with him through the strange island, and finally assist him in his search for a comfortable "sheep run;" and glad are we to think that his expectations from the new settlement "have hitherto been fully justified." The book is another indication that, where the heart is in the right place, scholarly acquirements and a university training, so far from being a bar, are rather a help to the successful performance and the genuine enjoyment of everything pertaining to a colonist's life.

Lectures on Natural History. By Edward Jesse, Esq. (L. Booth. Pp. 285.)—THESE lectures were delivered at the "Fisherman's Home," Brighton, and are dedicated by Mr. Jesse to the "Brighton Fishermen." The author has been careful to adapt himself to his audience; but, in avoiding the one extreme, he has fallen into the other, and imparted to his lectures a simplicity of thought and style rather beyond the mark. His subjects are various, and most of them very interesting. "Savings' Banks," "Lighthouses," "Volcanoes and Earthquakes," "Instinct in Animals," "Stories of Tigers and Lions," are among his topics; and there is a laudable desire in the author to benefit the worthy men whom he addresses.

Jefferson Davis and Repudiation. Letter of Hon. Robert J. Walker, Counsellor-at-Law in the Supreme Court of the United States, late Senator of the United States, Secretary of the Treasury, &c., &c. (Ridgway. Pp. 58.)—THIS letter purports, in starting, to saddle on the President of the Southern Confederation certain state-debt repudiations in 1849, but very soon lapses into a violent American philippic against the South generally, against Roebuck and the French Emperor. England comes in for her share; and the writer's tone may be gathered from the following sentence:—"The acknowledgement of the Confederate independence, in the present posture of affairs, is, in fact, a declaration of war by England against the United States without cause or justification." The italics are Mr. Walker's, not ours. He says "it would be universally regarded so in the United States, and would instantly close all dissensions in the North." "Nor," he further adds, "would the union of France in such an act change the result, except that nearly all the loss and sacrifice would fall upon England."

No better than we should be; or, Travels in Search of Consistency. By Andrew Marvell, Jun. (Freeman. Pp. 192.)—THE author, a pious teetotaler, narrates his adventures and experience in search of consistency. He attends all sorts of meetings and conventions in England, but finds no religious consistency here; he repeats the experiment on the other side of the Atlantic, and finds as little there; but his perseverance is ultimately crowned with success, and the pearl of

great price is at last discovered in an outlying and insignificant island of the South Sea, where it seems the "truth from God's pure word is unsectarian, unmixed, and embodied in the profession, and exemplified in the life" of the natives. We congratulate Mr. Marvell on his discovery, and regret that we can commend neither the matter of his book, which, in a literary point of view, seems to have been very successfully modelled on the "Band of Hope Review," nor its spirit, which reminds us of the unctuous and Pharisaical. Such regrets, however, are somewhat modified when we read in the advertisement to the present edition that "the author has been much gratified by the flattering critiques which have appeared in various religious periodicals on both sides of the Atlantic, and ventures again to commend its pages to all who love the truth and peace."

The Holy Gospels: Translated from the Original Greek: the Spurious Passages expunged; the Doubtful bracketed; and the whole revised after the Texts of Griesbach, Lachmann, Tischendorf, Alford, and Tregelles. By G. William Brameld, M.A., of Lincoln College, Oxford, Vicar of East Markham. (Longman & Co. Pp. 138.)—WITH its large clear type and broad margin this book comes to us in goodly shape; and, so far as we have been able to judge from a cursory glance, Mr. Brameld has performed what appears to have been to him a labour of love with scholarly care and conscientiousness. When a doubtful reading occurs he does not always confine himself to the text of Griesbach and others mentioned on the title-page, but, in his marginal and foot-notes, elucidates the meaning by a reference to other authorities; and the Vulgate, the traditions of the Church, the writings of the Fathers, and the social and political history of the time are all laid under contribution. It is doubtful whether all the translator's new renderings will be welcomed by the religious world at the present time; but they seem, nevertheless, sound. If we are to trust our best lexicons, *δοῦλος*, for instance, means not only "a slave," but one born so; and, yet, when we come to read in the eighteenth chapter of Matthew the parable of the king who would take account of his servants, and find Mr. Brameld translating it in this wise—"Now the lord of that slave being moved with compassion, released him and forgave him the debt. But that slave going out found one of his fellow-slaves," &c.—we get startled, and a wide field of haze and uncertainty seems to gather round us. Such a passage as this illustrates the grave difficulties which would have to be surmounted before the people at large could be persuaded to abandon "the authorised version." Mr. Brameld treats this subject in a spirit of Catholic tolerance in his preface.

Russlands Sociale Gegenwart, und der Aufstand in Polen. Von Aurelio Buddeus. *Russia's Social Position at the Present Moment, and the Polish Insurrection.* (Leipzig: Brockhaus.)—THIS is the substance of three lectures recently held at the Geographical Society in Frankfurt, the first of which treats of the different social elements of Russia, the Muscovite and Petersburg party, the differences between Russian life and that of Western Europe, the prevailing tendencies with respect to social intercourse—the new crop of socialistic ideas, in fact, which stands in the way of the development of true citizenship. The second discourse is chiefly devoted to the consideration of the Russian nobility, their privileges, their relation to the people on the one, and the bureaucracy on the other hand, their anti-conservative revolutionary tendencies—a result chiefly of the modern reforms: the serfs' emancipation and all its consequences, which they abhor as hurtful to their interests. Poland forms the subject of the third lecture. The author has come to the conclusion that neither the high aristocracy nor the wealthy middle-classes are favourably inclined to the revolution, by the success of which they have nothing to gain, and a great deal to lose. He denies the national character of the movement, and traces it to certain imported socialistic and communistic ideas. Save this third essay, which seems to embody the notions prevalent at Prussian head-quarters, and, as far as we can see, thriving there alone out of St. Petersburg, the little book contains a good deal of suggestive and instructive material on Polish and Russian things, political and otherwise. That Bodenstedt's "Russian Fragments" have been laid under contribution throughout might have been stated a little more distinctly.

Our County; or, Hampshire in the Reign of Charles II. By Henry Moody, Curator of the Winchester Museum. (Winchester: J. T. Dos-

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well; London: J. R. Smith. Pp. 272.)—UNDER the guise of a local tale the author instructs us in matters of history, political, and ecclesiastical, in antiquarian and genealogical lore, and in the manners and feelings of "his native county nearly two hundred years ago." Information thus conveyed is pleasant; and the author may feel assured that "the pictures of his native county" will find many an admirer.

A Lecture on Alleged Violations of Neutrality of England in the Present War. By Mountague Bernard, B.C.L., Chichele Professor of International Law and Diplomacy, Oxford. (Ridgway. Pp. 45.)—THE gist of this well-argued paper will be found in several of its concluding sentences. "They," the North, "have used freely that market which they reproach us for opening to the South. They ought to remember, moreover, that this war of theirs—this obstinate and desperate war for the subjugation of many millions of people as near akin to us as themselves—has inflicted on us heavy privations, which we have patiently borne. If we owe them, as we do, an honest fulfilment of our duties as neutrals, they also owe something to us. We have a right to expect from them common candour and justice, and, in the exercise of their belligerent rights, more regard than their prize courts seem disposed to pay to the principles of that law to which they so loudly appeal."

The Two Testimonies. Second Edition, enlarged. And *The Last Objections of Rationalism, being a Reply to Bishop Colenso's "Pentateuch and Book of Joshua critically examined."* By Frederick W. Biggs. (Hamilton, Adams, & Co. Pp. 243.)—THIS volume is "affectionately inscribed to young men who think," and the "treatise has been written with the desire of suggesting a train of thought and argument, at once brief, connected, and, so far as it goes, complete, in evidence of the Divine authority of the Holy Scriptures." The first half of the book is in the form of lectures, but the second part, containing the "Reply to Bishop Colenso," is "in a series of letters to a friend." These letters are written in a temperate tone, and are not without argumentative ability.

A Handbook to the Modern Provençal Language spoken in the South of France, Piedmont, &c. By J. Duncan Craig. (J. R. Smith.)—THIS is a very sorry little production. The author evidently means well; but the time is gone by when quiet, "unbiased" country gentlemen, who happened to know absolutely nothing of a certain subject, and therefore rightly considered themselves the most impartial judges, came forward to give the world the benefit of their notions and discoveries in science and other matters. "The Greek," we learn, *à propos* of next to nothing, in the ample *Prolegomena*, "teaching his child *essi, essi, osi*—I am, thou art, he is—afford a striking proof of their relationship with the *Indian saying, osi, osi, osmi!*" Hear this, ye Müllers, Goldstückers, Aufrechts, and others, here and abroad! Mr. Craig further informs us that "*Schewster*" [*sic*] is the German for sister, and is like some other words related to the "Indian;" whence he draws the conclusion that "these words must have sprung from the same origin, for otherwise how could people have fallen by chance," &c., &c., &c. Comparative philology, it would thus appear, is not exactly the author's forte; but he exhibits a still more unbiassed mind with respect to the special studies the results of which he has laid down in this "Handbook." The Provençal, he thinks, is spoken "even yet" in the Pays de Vaud, and has "some cognate dialects in Savoy and many of the Swiss cantons." This is vague, Mr. Craig. The fact is that a single glance into the commonest book of reference would have shown the author that, out of eighty-six French provinces, no fewer than thirty-seven speak Provençal to this day; and that the established eight Provençal dialects, on each of which learned and unlearned books, grammars, dictionaries, &c., exist, have been subdivided again into something like five times eight. Alack, that the "sweet and sonorous" language of mediæval song should have fallen into such hands! "The chase, the tourney, the court, frequented by the troubadour, imbued with deep religious fervour, many of them sought the Holy Land with the vast armies of the Crusaders, while others, staying tranquilly at home, sang the charms of the demoiselles to whom they owed allegiance," which passage—wonderful, if grammatically considered—is followed by the said song, "thus renderable:"

"The meadow-fields with green are clothed along,
And blue flowers rustle gently on mine ear."

What was the object of the author in evolving these extraordinary "Prolegomena" on things linguistic and Provençal, and why did he take the trouble of writing this grammar with its vocabulary and dialogues, the English of which runs often like this: "Form myself, I find myself very well of it"—*i. e.*, of not having travelled; or, "thou wilt see that all will go for thee the best in the world (spendily)," &c., &c.? Not one page is correctly copied—from, we should imagine, some little local guide-book which has not as yet acquired the correctness, not to speak of the ease and elegance of continental Bradshaws. It is not in this manner that Mr. Duncan Craig's intention "of preserving the Provençal language" will be carried out; and we should be very sorry to see a translation of the Bible into the obscurest of all idioms, Provençal or English, entrusted to his hands—an object at which he darkly hints—unless he devotes himself first of all, for many years to come, to study in general, and in particular, to the works of Millin, Schlegel, Terrin, Gabrieli, Dessalet, Mandet, Ridberg, Lason, Brinkmeyer, Reynouard, Brunet, Bastero, Adrian, Guessard, &c., &c.—all of whom, and dozens of other *savans*, have written grammars and dictionaries and dissertations on what he fondly imagines a virgin subject, to be taken up by a well-intentioned gentleman. How far, however, the political mission of the "Handbook" will be fulfilled, we cannot say. "The more, I feel convinced," the author says, "that we know of France (and this book, we presume, is to contribute to this knowledge considerably) the closer the bond of union will be drawn between us; let us give credit to both ruler and people for those great and splendid qualities which they do possess, and among these let us rank sincerity." Let the author beguile the time by filling his own foolscaps; but let him beware of again dabbling in philology of any kind in printed works.

PUBLICATIONS OF THE WEEK.

- ANNUAL REGISTER (The); or, a View of the History and Politics of the Year 1862. (Vol. 104.) 8vo., bds., pp. xvi—526. Rivingtons. 18s.
- ARISTOPHANES' "ACHARNIANS." From the Text of C. H. Weise (slightly altered). With English Notes. By C. S. D. Townshend, M.A. 12mo., bds., pp. viii—74. Virtue. 1s. 6d.
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- BUTLER (Samuel). First Year in Canterbury Settlement. With a Map. Post 8vo., pp. x—162. Longman. 5s.
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- FAMILY TREASURY (The) of Sunday Reading. Edited by the Rev. Andrew Cameron. 1863. Volume 1. Imp. 8vo., pp. 364. Nelson. 4s. 6d.

- FERN MANUAL (The): being a Description of all the best Stove, Greenhouse, and Hardy Ferns, cultivated in British Gardens; with Instructions for their Cultivation and Treatment both on a large scale and in Fern-cases. By Contributors to the "Journal of Horticulture." Illustrated. Post 8vo., pp. xxii—216. Office. 5s.
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MISCELLANEA.

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THE Law of Copyright has just been extended to all original matter, bibliographical notes and anecdotes, &c., inserted by booksellers in their catalogues, which up to the present time have always been considered fair plunder by less industrious members of the trade. The suit of *Hotten v. Arthur*—of considerable interest as it is to men like Mr. Hotten, Mr. Nutt, Mr. Lilly, and others whose bibliographical knowledge enables them to give an interest to a dry list of title-pages, and by means of that interest to induce the public to take an interest in the books themselves—will most likely be fully reported in the law journals of to-day. It was instituted by Mr. Hotten of Piccadilly to restrain the defendant, a bookseller of Holywell Street, from publishing catalogues containing matter compiled and written by the plaintiff, and published by him in his catalogues. The defence set up, as in the recent "Dictionary case"—in which the judgment was quite at variance with Sir W. P. Wood's present ruling—was that the plaintiff could not claim copyright in such a work as a catalogue; and an affidavit by Mr. Bohn of York Street was filed for the defendant, stating that "the descriptive notes in a bookseller's catalogue were not worthy of protection, and that for forty years he had himself been in the habit of using other booksellers' catalogues for the original notes and descriptions they might contain." Without calling for a reply, the Vice-Chancellor said "the plaintiff was clearly entitled to a copyright in his catalogue. Of course it was to the interest of a bookseller to have a good description of his books; and there could be no doubt that the annotations and descriptions inserted by the plaintiff would lead the public to take an interest in the books themselves. Suppose this descriptive catalogue to have been compiled not by the plaintiff, but by some literary man who was employed for the purpose, could it be said that the author would not have a copyright in what he had thus compiled, or that other booksellers could avail themselves of his labours and be allowed with impunity to copy and publish his catalogue? The author in such a case was in every respect entitled to copyright; and no difference could possibly arise from the fact that the plaintiff in this case was both publisher and author. If, for instance, Dr. Waagen had published an interesting account of the pictures in any gallery, and in addition given notices of the masters, criticisms upon the school, and a short history of the particular pictures, not even the owner of the gallery could take and publish for himself what Dr. Waagen had thus compiled by his own mental efforts. It was no argument to say that the defendant had only availed himself of earlier catalogues which had gone out of use. Catalogues of this kind became objects of curiosity to collectors even after the publication of a new catalogue; and, further, if such an argument were admitted, the first editions of any work might always be pirated with impunity. It was of vital importance in these cases to see that there had been no mere copying of errors, no merely colourable alterations; and, lastly, that the MS. should be produced. Applying these tests to the present case, he was of opinion that there had been a wholesale taking of the labours of the plaintiff, and there must be an injunction to restrain the defendant from publishing any catalogue containing anything compiled by the plaintiff and published in his catalogues."

THIS may have some interest for our advertising friends. It is taken from the July number of the *Newspaper Gazette*, the publishers of which "beg to inform gentlemen residing in the country that they will effect a considerable saving in the price of the *Times* by commissioning them to post them a copy with a portion of the advertisement sheet cut off, so as by reducing the weight to bring it within the limits of the amount allowed to pass through the Post Office with a penny postage stamp, thus saving the extra half-penny charged for the impressed stamp. When this is done, that leaf of the front sheet containing the Births, Deaths, and Marriages is included in the part sent, so that nothing whatever is lost, save advertisements which are seldom likely to be perused by those who would adopt this plan, even if they were sent, and thirteen shillings a year paid for their postage."

ON the occasion of Mr. Ayrton's motion last week respecting the fees payable to the Dean and Chapter upon the erection of monuments to eminent public men in Westminster Abbey, Sir George Grey read to the House the following statement by Dean Trench:—"The power of granting or refusing permission to erect monu-

ments in the Abbey rests exclusively with the dean, except when the House of Commons, by a vote and grant of public money, takes the matter out of his hands. I have invariably refused to allow the erection of statues, as encroaching on space which ought to belong to worshippers, and is already unduly encumbered with stone and marble. The fine and fees, amounting to £200, which have been charged for the erection of a bust and tablet to the late Sir George Cornwall Lewis (being the same as were paid in the case of Sir James Mackintosh) will be thus distributed: Fabric fund, £184. 13s. 1d.; dean and canons, £4. 6s. 8d.; clerk of the works and other officers, £11. 0s. 3d.; total, £200. The above sum of £184. 13s. 1d., apportioned according to fixed usage to the fabric, is not so much spared to the Dean and Chapter, which they must otherwise have spent for the sustentation of the building, inasmuch as a fixed proportion of their income is annually assigned to that object, entirely irrespective of any accidental additions of this kind. If the fees seem high, I can only urge that we are anxious to reduce as far as possible the number of monuments admitted into the Abbey."

AN English magazine, called *The Nevsky Magazine: A Monthly Journal of Literature, Science, and Art*, was started some little time ago in St. Petersburg, under the joint editorship of Mr. Charles Edward Turner, Professor of English Literature at the Imperial Alexander Lyceum, and Mr. T. H. Harrison, another English resident in St. Petersburg. Four numbers of the magazine, in addition to a preliminary or trial number, have reached us. The appearance of these numbers—printed, we understand, entirely by Russian compositors who are ignorant of English—is very creditable; and the contents are interesting. A considerable portion of these contents consists exactly of such articles as appear in our magazines at home—reviews of recent books, essays on remarkable English writers, tales, sketches, and pieces of verse. Such contributions, written as they are by English residents in Russia, or by Russian friends of theirs, will doubtless, on that very account, be gladly received by the more intelligent and cultured members of the English colony in Russia, as well as by educated Russians interested in English literature. But a more characteristic portion of the contents of *The Nevsky Magazine* consists of articles which may be described as Anglo-Russian in their substance and purport—i. e., articles specially intended to convey information about Russian matters to Englishmen, and about English matters to Russians, and to further a good understanding between the two nations. Thus, in the numbers before us, we have two articles on "English and Russian Systems of Education," an article criticising the performance of Hamlet at one of the St. Petersburg theatres by the Russian actor Samoiloff, an article by a Russian contributor entitled "A Few Words on Contemporary Russian Literature," &c. Such articles might have a peculiar interest among ourselves; and it might be well that, for the sake of them, some copies of *The Nevsky Magazine* should regularly reach England.

MISS COBBE, in an article on "The Humour of Various Nations" in the July number of the *Victoria Magazine*, tells the following story of an Irish definition of a miracle:—"A priest, in Ireland, having preached a sermon on miracles, was asked by one of his congregation, walking homewards, to explain a little more lucidly 'what a miracle meant.' 'Is it a merakle you want to understand?' said the priest. 'Walk on then there forinst me, and I think how I can explain it to you.' The man walked on, and the priest came after him and gave him a tremendous kick. 'Ugh!' roared the sufferer, 'why did you do that?' 'Did you feel it?' asked the priest. 'To be sure I did,' replied the man. 'Well, then, it would have been a merakle if you had not,' returned the priest."

THE July number of the *Natural History Review* devotes forty pages to an account of the proceedings of the recent conference in France to inquire into the circumstances attending the discovery of the famous Abbeville jaw-bone. The account, which appears under the names of Dr. Falconer, Professor Busk, and Dr. Carpenter, is sure to be read with interest.

THE Astronomer-Royal reports to the visitors of the Royal Observatory that the rate of the Westminster clock, which records itself at Greenwich daily by galvanic connexion, "may be considered certain to much less than one second a week." The original stipulation was that it should not exceed a second a day; and some of the candidates for making the clock attempted to set aside

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this condition as impracticable. Mr. Airy's testimony to its accuracy is the more valuable, as he had retired in 1853 from the joint superintendence of the work on account of some differences with Mr. Denison, Q.C., who designed the clock and invented the "gravity escapement" for it, which has since been adopted in other large clocks. Most of the wheels are of cast iron; the hands and their appendages weigh about a ton and a half, and the pendulum 6 cwt. The dials are 22½ feet wide, or 400 feet in area each, and cost more than the clock itself. The cracked Big Ben still hangs in the tower, with a hole cut in its side, by which Dr. Percy investigated its real state, and reported it as "porous, unhomogeneous, unsound, and a defective casting."

THE fine old church in Austin Friars, of which old Stow says, by way of climax to his description, "I have not seen the like," was, as the diary of Edward the Sixth records, on the "29th of June, 1550, given to the Germans to have their service in, for avoiding all sects of Ana-Baptists and such like," or, more properly, granted "to the poor Dutch refugees who fled out of the Netherlands, France, and other parts beyond seas, from Popish persecutors." This fine old church some few months ago was destroyed by fire, owing to the carelessness of the men employed in restoring the roof, and nothing but the bare walls were left standing. To the church was attached a library, which is thus mentioned by Strype: "On the west end over the screen is a fair library, inscribed thus: '*Ecclesie Londino-Belgicae Bibliotheca, extructa sumptibus Mariæ Dubois, 1659.*' In this library are divers valuable MSS., and letters of Calvin, Peter Martyr, and other foreign reformers." When the recent fire destroyed the church, fortunately these relics and the entire contents of the library were saved; and the trustees of the church have just presented them to the Corporation of the City of London as an addition to their own fine library at Guildhall. The collection has been the accumulation of many years, the additions to it being made from time to time by the Dutch Ambassadors, the Dutch East India Company, and the wealthy members of the congregation. It includes the very interesting collection of manuscript-letters of the early ecclesiastical reformers mentioned by Strype; and to the names given above must be added those of Erasmus, Beza, Bucer, Archbishop Grindal, John à Lasco, the first minister of the Dutch church in London, Bullinger, and John Foxe, the Martyrologist; also letters of the principal founders of the Dutch Republic, including the Prince of Orange, afterwards William I., Sir Philip de Marini, Count d'Aldegonde, the admiral of the Dutch fleet. One batch alone contains 272 original letters to Abraham Ortelius, geographer to Philip II. of Spain, from the chief learned and scientific men of the age, portrait-etchings by Albert Dürer of himself, Ortelius, Christopher Plantin, the celebrated printer, Cardinal Ximenes, Gerard Mercator, William Camden, Dr. John Dee (physician to Queen Elizabeth), Lord Burleigh, the Earls of Leicester, Sussex, and Lincoln, several of the English bishops of those times, and of the Lord Mayors of London. The principal part of the library consists of early theological works, in Latin, German, Dutch, and English, good editions of the classics, &c.—in all, about 2000 volumes; amongst which, though now but of the value of waste paper, is a copy of what was once the grandest and most costly book of its kind, Blaeu's "*Grand Atlas, ou Cosmographie Blaviane*," executed in a style which has never been equalled. *Sic transit gloria mundi!*

A CURIOUS MS. on vellum has recently been discovered at Vienna, containing fifty treatises in Latin by Wycliff, one of which, "*De Officio Pastoralis*," has just been published by Professor Lechner. The Dean of St. Paul's, in his "*History of Latin Christianity*," says: "Two hundred of his treatises are said to have been burned in Bohemia." Let us hope, then, that this is but a first instalment of the lost writings of our great reformer.

At Eton the examination of candidates for the foundation will commence on Thursday morning next, July 23, at seven.

DR. TEMPLE, in a letter to the *Times*, dated July 15th, says "there will be six scholarships vacant in Rugby School in October next, each worth fifty guineas a year. Two of these scholarships are open to boys under fourteen, and are tenable for five years; two open to boys under fifteen, and tenable for four years; two open for boys under sixteen, and tenable for three years. Candidates will be required to show such a knowledge of divinity, history, and mathematics as may fairly be expected at their age, and will then be

selected by their proficiency in classical scholarship."

THE Bibliography of Chess has just been attempted in a "Catalogue of Books on the Origin, History, and Practice of the Game of Chess from the earliest period to the present day," by Mr. R. Simpson. As the work of a tyro in bibliography it is deserving of all praise.

AMERICAN papers announce that a "Critical Sketch of Travel in America," wherein the aspect and condition of the country at different periods, and the *animus* and insight of prominent travellers therein, are described and discussed, is in course of preparation by H. T. Tuckermah.

IN the *American Publishers' Circular and Literary Gazette* for June 1 there appear some "Reminiscences of a Publisher," written by Mr. Henry C. Carey of Philadelphia. Mr. Carey gives the following account of the state of the American book-trade at the beginning of the present century:—"We then depended on Great Britain for Latin and Greek, English, French, and Spanish dictionaries, and to a considerable extent, even for grammars. The classics, Caesar, Horace, Virgil, and Homer, were all imported, as was the case with Rollin, Plutarch, Sully, and a host of other of the most common books. Prices were high, and sales were small. School-dictionaries of the size of Walker's Abridgment, which now sell, as I am told, for about three dollars a dozen, then sold for more than half that price per copy. Schools were few in number, and there was small demand for books. All the school Bibles of the country were then printed here from standing types that had been imported by Hugh Gaine, the Whig printer of New York during the Revolution. In like manner all the pocket-Bibles were printed from standing types owned by W. W. Woodward, long an eminent bookseller of this city. . . . There was then no domestic literature. It was in 1807, as I think, that Irving, Paulding, and Verplanck made their first appearance on the stage as joint authors of the little periodical that became at once so popular, and is now so well known as "*Salmagundi*." Some years still later, Bradford and Inskip were thought to have displayed remarkable liberality in giving to a young lady of this city a hundred dollars for the copyright of a very clever novel, entitled '*Laura*.' . . . American books could not then be sold. It was almost sufficient to insure the condemnation of a book to have it known that it was of domestic origin. My friend Major Barker, a man of considerable literary ability, only recently deceased, dramatised '*Marmion*' about the time to which I have last referred; but the manager, Mr. Stephen Price, did not venture to produce it as an American work. It was carefully packed up as coming from England, with imitations of the English post-marks, and was produced as the work of an English author. As such it succeeded; but, the real authorship having soon after leaked out, the public thenceforward ceased to find in it the merits that before had been so clearly visible." Mr. Carey adds the following passage respecting American literature and book-selling as they now are:—"The amount now paid for literary labour in this Union is greater than in any country of Europe; and the day is probably not far distant when it must be greater than in all of them put together; and all this has been, and will, as I hope, be, accomplished not only without the aid of an international copyright law, but because of the fact that foreign publishers have never been able to secure to themselves a monopoly of the privilege of supplying our people with the works of foreign authors, as they would have done had they succeeded in obtaining the passage of such a law as that which has been asked for."

UNDER the heading "How Authors Compose," the *American Publishers' Circular* has the following:—"Dr. Oliver Wendell Holmes is of all men one whom the reader would take to be the author that wrote with 'the pen of a ready writer,'—*currente calamo*. But the good Autoerast, who in public seems to glide along as smoothly as a railway-train on the new-fashioned 'continuous rail,' knows many hard hours of labour over those articles in the '*Atlantic*' which have so charmed the public.—Mr. Longfellow always composes with a lead-pencil in hand, so that the continuity of thought is not interrupted by shooting his pen at an inkstand. Mr. Longfellow has never been known to write according to contract. Indeed, he once wrote to a friend of ours that, in regard to framing verses on a given subject, he always 'obeyed the sentinel within,' who steadfastly refused to let anything pass."

ALEXANDER DUMAS, Senior, is engaged in a French translation of Walter Scott.

THE third edition of Renan's "*Vie de Jésus*" is announced. A German translation appeared early this week.

OF direct and indirect French replies to Renan which have appeared already, we may mention "*Réponse au Livre de Renan, 'Vie de N. S. Jésus Christ,'*" by M. Eugène Potrel, and "*Les Révoltés contre l'Eglise et l'Ordre social*," by M. Ch. De Bussy.

THE export of French books, engravings, and lithographs has, according to the official statistics of the French customs, increased at the following rate:—1861, 5,768,321; 1862, 6,255,893; 1863, 6,556,968.

ACCORDING to a recent decree of the *Moniteur*, a "General Intendance of the Theatres" has been instituted within the House-and-Art-Ministry. Count Bacciochi, first Chamberlain of the Emperor, has been intrusted with the post.

THE fifth instalment of Littré's excellent "*Dictionary of the French Language*" has just been issued. It reaches to the middle of letter C. Saint-Beuve has reviewed the whole work in a recent number of the *Constitutionnel*; and his article is a small *chef-d'œuvre* in itself.

AT the distribution of prizes in the now closed Paris Art Exhibition, five foreign and five native painters were elected Knights of the Legion of Honour—viz., Achenbach, Alfred Stevens, Schwertschkow, Vela, and Willmann; and the French painters, Gustave Brion, Cibot, de Rudder, Benouville, and Desjobert. This distinction was further bestowed upon three French sculptors—Brion, Iselin, and Leval—and the lithographer Desmaisons.

AN anonymous MS., preserved at Poitiers, has recently formed the subject of long discussions at the Société Antiquaire de l'Ouest. It contains, among other valuable documents, four unedited letters by Rousseau, three by Voltaire, several by Robinet, author of the "*Livre de la Nature*," and by the Abbé Yoon, one of the editors of the "*Encyclopédie*," and, finally, several letters by the Marquis d'Argenson, which prove that, from 1765 to 1775, his château at Ormes was one of the most prominent haunts of the leaders of the philosophical and critical movements of the time.

Zeitschrift für Aegyptische Sprach- und Alterthumskunde is the title of a new monthly edited by Brugsch. Its intention is, "to become the central organ for Egyptian studies, and to convey to its readers—besides original articles—information on all the latest discoveries and results of investigations in the wide field of Egyptology." Egyptian texts, drawings, &c., will accompany the text, which will chiefly be written in German, without, however, excluding French and English contributions.

OF German "*Nouveautés*" in the drama we have to record the "*Doge of Venice*," by Oscar von Redwitz, the poet of Amaranth,—a historical tragedy in five acts; "*Emperor Frederick II. of Hohenstaufen*," a tragedy in five acts, by Wessenberg; "*Eglantine*," by Ed. Mautner, a drama in four acts. Further, a comedy by Ludwig Köhler, "*Die Musikanten*," in three acts; "*In der Schenke*," by Hebel, a "rural" drama in one act; and a patriotic drama, "*Vorwärts ist die Lösung*," in one act, in which Blücher has to play the principal part, by A. Marquidorf.

COLLECTIONS of new German tales by Wartenburg, "*Französisches Leben*;" Georg Heseckel, "*Schlichte Geschichten*;" and Theodor Horn "*Im Schloss*" have appeared.

NO fewer than 1424 Gymnastic Associations are at this moment flourishing throughout Germany, of which those at Leipzig, Vienna, Hamburg, Nurnberg, count on the average about 1200 members each. The professions of the members are in these proportions:—70 per cent. tradesmen and mechanics, 20 per cent. merchants and booksellers, 6 per cent. farmers, 2 per cent. scholars, 2 per cent. artists.

A GERMAN translation of "*Lost and Saved*" is in the press. Authorised translations of "*A Dark Night's Work*" and Miss Braddon's "*Sensations*" have appeared already.

A NEW edition of Lichtenberg's explanations of Hogarth's pictures, together with engravings of the latter, is being edited by Dr. Franz Kottenkamp.

THE first instalment of a book of "*Bohemian and Moravian Legends*" in German, edited by Grolmann, has been issued. It is the first attempt to bring these out-of-the-way legends before the world.

OF recent "*Collected Editions*" of German authors in the course of publication or preparation, we have to mention those of Mosen, Herlossohn, Alfred Meissner, Friedrich Hebbel, Uffo Horn, and Ludwig Uhland.

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THE first Baden Rifle-Meeting was opened a few days ago. There were fifty-six Rifle Associations present with 2827 members.

THE first volume of Flathe's "Shakespeare in Reality" has appeared in Leipzig. An abundant crop of essays and larger and smaller works on Shakespeare is in preparation throughout Germany. There is also a talk again of a new translation of Shakespeare's works by Seeger, which is to supersede Schlegel and Tieck. We should feel inclined to doubt considerably whether this object will be effected by Mr. Seeger.

FRIEDRICH RÜCKERT, the veteran poet, has sent the following exquisite sonnet to the "Committee of the German Singing-League," in reply to a telegraphic congratulation sent to him on his seventy-fifth birth-day:—

O Norimberga, die in Römerzeiten
Zurückblickt, deutsch'ste Stadt in Deutschlands Mitte,
An Alterthümern reich und alter Sitte,
Nachklang von uns'res Reiches Herrlichkeiten!
Dein Bürger konnte gegen Ritter streiten,
Und deine Sage spielt mit Gailing's Ritte;
In deinen Gassen klingen noch die Schritte
Der edlen Zünfte, die im Festzug schreiten.
Dir sang der Meister aller Meistersinger,
Dir bildete die Kunst, von der zur Stunde
Die Kirchen strahlen und die Brunnen rauschen;
Und stolz sieht deiner Burg geweihter Zwinger
Sich neu geweiht vom deutschen Sängerbunde,
Dem schweigend alle deutschen Gaue lauschen.

Neuss, Ende Mai, 1863.

FRIEDRICH RÜCKERT

GUSTAV RASH's book on the Danish encroachments in Schleswig-Holstein, entitled "From the Forsaken Brother Tribe," has within a very short time reached a third edition. The author himself calls his book "A Book of Mourning for the Woes of a German Country, for which Germany has pledged, but not redeemed, her honour!"

"BIBLIOGRAFIA dei lavori publicati in Germania sulla storia d'Italia" (Berlin, Decker) is the title of a bibliographical guide by Alfred von Reumont, just published. The book is intended for the use of both Italians and Germans, since it contains not only all the works, essays, articles, &c., written in Germany on Italy, from historical artistic, and other points of view, but also a brief summary and critique of each of them.

BERLIN is going to have an exhibition "in memory of the time of Frederick the Great and the Wars of Liberation." We understand that Leutze's grand picture, "The return of Frederick the Great from the imprisonment at Küstrin," is to be lent for the occasion.

PILOTY, the painter of "Nero on the Ruins of Burning Rome," has been commissioned by the King of Bavaria to paint a picture representing the ex-Queen of Naples during the siege of Gaeta, which is to be placed in the National Museum.

THE Turin Boot-makers have elected King Victor Emmanuel to be "Senior" of their ancient guild, "on account of his having mended the National Boot so satisfactorily." The king, highly pleased at the attention, made them a present of a flag of honour, inscribed "Dono di S. M. il Rè d'Italia alla Società dei maestri calzolari di Torino."

THE *Revue des Deux Mondes* has just been prohibited at Rome in consequence of the novel of George Sand, "Mademoiselle de la Quintinie."

A BOHEMIAN translation of Shakespeare's dramas is in the course of progress. Among the translators we observe the names of Fr. Doucha, J. Czejka, J. B. Maly.

A PRINTED proclamation is now circulating in Poland with the heading, "The National Government to the Polish Brethren of the Mosaic Confession," in which the latter are reminded of the ancient friendly relations between them and Poland, while Russia always tried to oppress them; and they are most strongly exhorted to lend their aid in the liberation of their common Polish country. The proclamation is written in Polish and in Hebrew—the two texts being printed on opposite pages.

THE Historical Academy of Madrid has unanimously resolved to honour M. Damas-Hinard, the secretary of the French Empress, with a special mark of their particular esteem for his labours in the field of Spanish literature. His French translation of Don Quixote is considered to be the best in existence; nor have his versions of the Roman-cero, of the Comedies of Lope de Vega, &c., ever been surpassed.

"HERCULANEUM AND POMPEII, general collection of pictures, bronzes, mosaics, &c., discovered up to this day, and reproduced from the 'Antichità di Ercolano,' 'Museo Borbonico,' and all analogous works, together with hitherto unedited monuments, engraved by H. Roux, explanatory text by M. L. Barré," is the translated title of a French work in seven volumes, about to be published byidot Frères in Paris.

THE *Indian Mirror* of June 3 mentions the reprint of Miss Cobbe's preface to the works of Theodore Parker as just published in Calcutta under the title of "The Religious Demands of the Age." It also notices the following Indian publications:—"Papers relating to the Disturbances in the Cossyah and Jynteah Hills," published by authority; "The Rise, Progress, and Present Condition of Banking in India," by Charles Northcote Cooke, of the Bank of Bengal; the Fourth Number of the Journal of the Bengal Photographic Society, published in April; "Brotherly Love," a Lecture in Bengalee, delivered by Baboo Dijender Nath Tagore at the first meeting of the Society of Theistic Friends; a Lecture "On the Brahmo Somaj," delivered at the Calcutta Brahmo Somaj Hall on the 18th of last April; "Dhurma Churcha, or Religious Teachings; and a second edition of "The Rabnasher, for the Use of Boys and Girls," by Kamakhya Churn Ghose: a collection of scientific truths and moral precepts, "admirably calculated," says the editor, "to prevent the minds of native boys and girls from falling into the time-honoured prejudices of idolatry."

Evangelical Christendom says: "We learn by advices from the Cape that the Bishop of Cape Town, with Bishop Tozer and some members of the Zambesi Mission, had arrived out. The clergy presented an address to Bishop Gray, from which it would seem to be their intention to proceed against Bishop Colenso. A public meeting was held to receive Bishop Tozer and his companions in the mission to South Central Africa, and wish them God-speed in their undertaking. The Governor presided. In speaking of the projected mission to Madagascar, Bishop Gray said that he had suggested that Mr. Ellis should be the bishop and head of the mission."

A PROPOS of Madagascar, the directors of the Norwegian Missionary Society have expressed a desire to commence an independent mission in Madagascar, the project being commended by the London Society.

MR. WILLIAM CRAFT, a person of colour, and formerly a slave, who went to Dahomey, at the instance of some English friends, to try the effect of persuasion against the abominable "Custom," and in favour of cotton culture and legitimate trade, has sent a letter to the "Dahomey Committee" dated Whydah, April 29, announcing that, thus far, his journey had been favourable. It concludes with a "P.S. The King has just sent for me to come and see him." The next letter may, therefore, be looked for with interest.

CORRESPONDENCE.

(Anonymous Communications cannot be inserted.)

To the Editor of THE READER.

5, Suffolk Place, Pall Mall.

SIR,—I believe that you will grant me a space for this brief comment. The French dialogue at Norbury which you have censured consists of quotation from Miss Burney's diary and not my own. I honestly pre-warned myself and my critic of the peril of blending obscure and remote history with locality, especially the records of rare and quaint MSS.—e. g., the reference to the death of Shakespeare, &c. To admit these, I cancelled many sheets of the descriptive, similar to that which you have quoted, otherwise my object would not have been fulfilled. Echoing your own sentiment, "We part friends,"

I am, Sir, yours obediently,

July, 1863.

WALTER C. DENDY.

SCIENCE.

PROFESSOR TYNDALL ON RADIANT HEAT.

PROFESSOR TYNDALL'S admirable investigations into the radiation and absorption of heat by gaseous matter have now for some time been before the world; and we have already had an opportunity of referring to them, and also to the completely satisfactory manner in which the objections (urged by Professor Magnus and others) to the results obtained have been anticipated and answered.

Professor Tyndall has lately been engaged in examining the power possessed by different thicknesses, so to speak, of the gaseous matter; and we proceed to lay before our readers an account of these important researches, which formed the subject of a brilliant discourse recently delivered by Professor Tyndall to the members of the Royal Institution.

A few years ago he would have been deemed a bold man who should attempt to measure the action of an inch, or indeed of many feet of a gas, on radiant heat; but Professor Tyndall's experiments commence with plates of gas only one-hundredth of an inch in thickness, and extend to thicknesses of 49.4 inches, the greatest thickness being to the least nearly in the ratio of 1 to 5000. The apparatus employed for the smaller thicknesses was a hollow cylinder, one end of which was closed by a plate of rock-salt. Into this fitted a second cylinder, with its end closed in like manner. One cylinder moved within the other like a piston, and by this means the two plates of salt could be brought into flat contact with each other, or could be separated to any required distance—the distance between the plates being measured by a vernier. The cylinder was placed horizontally, being suitably connected with a source of heat, consisting of a plate of copper, against which a steady sheet of flame was caused to play.

The absorption of radiant heat by carbonic oxide, carbonic acid, nitrous oxide, and olefiant gas was determined with this apparatus; and such differences as might be anticipated from former researches were found. Olefiant gas maintained its great superiority over the other gases at all thicknesses. A layer of this gas, not more than one hundredth of an inch in thickness, intercepted about one per cent. of the total radiation; and the delicacy of the apparatus may be inferred from the fact that this absorption—great, relative to the thickness of the layer of gas, but small absolutely—corresponded to a deflection of eleven degrees of the galvanometer. Indeed, it would be certainly possible to measure the action of a layer of this gas of less thickness than the paper on which these words are printed. A layer of olefiant gas, 2 inches in thickness, intercepts nearly 30 per cent. of the entire radiation. Now, a shell of olefiant gas, 2 inches thick, surrounding the earth, would offer no appreciable hindrance to the solar rays in their earthward course; but it would intercept, and in great part return, 30 per cent. of the terrestrial radiation; and, under such a canopy, the surface of the earth would probably be raised to a stifling temperature. A layer of the gas, 3-10ths of an inch thick, intercepts 11.5 per cent. of the whole radiation. Such a layer, if diffused through a stratum of air 10 feet thick, would be far more attenuated than the aqueous vapour actually diffused through the air; still, it would produce an absorption greater than that which the speaker had assigned to the atmospheric vapour within 10 feet of the earth's surface. These facts furnish us with abundant proof that the arguments which we might be disposed to base on the smallness of the quantity of atmospheric vapour are entirely devoid of weight.

In measuring the action of larger thicknesses of gas, the following method was pursued:—A brass cylinder, 49.4 inches in length, had its two ends stopped with plates of rock-salt, and a suitable source of heat placed at one end; the rays from this source passed through the tube, and were received by a thermo-electric pile placed at its opposite end; this radiation was exactly neutralized by the heat emitted from a cube of boiling water and incident on the opposite face of the pile. The interception of any portion of the heat emanating from the source by a gas or vapour introduced into the tube destroyed the equilibrium previously existing, the amount intercepted being instantly declared by the galvanometer. The thickness traversed by the calorific rays was varied in the following way:—The tube was divided into two distinct compartments by the introduction of a third plate of rock-salt, the compartment most distant from the pile being named by the lecturer the *first chamber*, and that adjacent to the pile the *second chamber*. The experiments began with the first chamber short and the second chamber long, and ended with the first chamber long and the second chamber short. The alteration consisted solely in the shifting of the intermediate plate of salt, which lengthened the first chamber and diminished the second one by the same quantity—the sum of the length of both chambers being the constant quantity, 49.4 inches.

The absorption effected in the first chamber acting alone was first determined; then the absorption effected in the second chamber acting alone; and, finally, the absorption effected when both the chambers were occupied by the gas or vapour. This arrangement enabled the speaker to check his experiments, and also to examine the effect of the *sifting* which occurred in the first chamber on the absorption of the second one. The thermal coloration of the various gases was rendered strik-

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ingly manifest by these experiments. For the vast majority of the rays, for example, carbonic oxide and carbonic acid are transparent. On placing a stratum of carbonic oxide, 8 inches in length, in front of a column of the same gas, 41.4 inches long, these 8 inches intercepted 6 per cent. of the whole radiation; placed *behind* a column, 41.4 inches long, the absorption of the same 8 inches was sensibly *nil*. So also with carbonic acid; 8 inches in front absorbed 6½ per cent., while, placed behind, the effect was almost zero. Similar remarks apply to the other cases, the reason manifestly being that, when the 8-inch stratum is in front, it stops the main portion of the rays which give it its thermal colour, while, when it is placed behind, these same rays have been almost wholly withdrawn, and to the remaining 94 per cent., or thereabouts, of the radiation the gases are sensibly transparent.

Professor Tyndall then passed on to the results of a series of experiments on the radiation of gases through themselves or through any other gases having the same period of vibration—a subject to which such special interest attaches. For these investigations the experimental tube was divided into two compartments by a partition of rock-salt. The compartment nearest the pile contained the gas which was to act as absorber, while that most distant from the pile held the gas which was to act as radiator. The external source of heat was abolished, that obtained from the arrested motion of the gas itself being employed; for we now know that the destruction of the motion of a sensible mass of matter is always accompanied by the evolution of heat—thus, a weight falling to the earth, and a ball striking a target, are heated on collision. The same is true for atoms; and in the present experiments the gas in the radiating chamber was heated by the collision of its own particles against the inner surface of the tube when they rushed in to fill the vacuum. The radiation was, in fact, what the speaker had named “dynamic radiation.” The lengths of the two chambers were varied, the radiating column being lengthened and the absorbing one shortened at one and the same time; the sum of both was always the constant length, 49.4 inches.

The experiments with the vapours were thus executed. Both the chambers into which the tube was divided were, in the first place, occupied by the vapour to be examined; the usual pressure being $\frac{1}{10}$ of an atmosphere. The entrance of the vapour was so slow, and its quantity so small, that the radiation due to the warming of the vapour by its own collision was insensible. The needle being at zero, dry air was allowed to enter the chamber most distant from the pile. This air became heated dynamically, communicated its heat to the vapour, and the latter immediately discharged the heat thus communicated to it against the pile. Professor Tyndall remarked that it is evident that not only does this case resemble, but that it is actually of the same mechanical character as, that in which a vibrating tuning-fork is brought into contact with a surface of some extent. *The fork, which before was inaudible, becomes at once a copious source of sound. What the sounding-board is to the fork, the compound molecule is to the elementary atom.* The tuning-fork vibrating alone is in the condition of the atom radiating alone, the sound of the one and the heat of the other being alike insensible. But, in association with sulphuric or acetic ether-vapour, the elementary atom is in the condition of the tuning-fork applied to its sound-board, communicating through the molecule motion to the luminiferous ether, as the fork through the board communicates its motion to the air.

The experiments demonstrate the great opacity of a gas to radiations from the same gas. They also show in a very striking manner the influence of attenuation in the case of vapour. The individual molecules of a vapour may be powerful absorbers and radiators; but in thin strata they constitute an open sieve through which a large quantity of radiant heat may pass. In such thin strata, therefore, the vapours, as used in our experiments, were generally found far less energetic than the gases, while in thick strata the same vapours showed an energy greatly superior to the same gases. The gases, it will be remembered, were always employed at a pressure of one atmosphere.

A few striking experiments were referred to in illustration of the influence of a paper lining, or a coat of varnish or lampblack, within the experimental tube.

The speaker finally examined the diathermancy of the liquids from which his vapours were derived; and the result leaves no shadow of a doubt upon

the mind that both absorption and radiation are molecular phenomena, irrespective of the state of aggregation. If any vapour is a strong absorber and radiator, the liquid whence it comes is also a strong absorber and radiator. The molecule carries its power, or want of power, through all its states of aggregation. The order of absorption in liquids and vapours is precisely the same. In conclusion, Professor Tyndall remarked that he looked forward with hope to the application of these results to other portions of the domain of thermotics.

THE DUTCH LADIES' EXPEDITION TO THE WHITE NILE.

THE following extract from a report of Dr. Heuglin, addressed to Dr. Petermann—which will be found *in extenso* in the eleventh Supplementary *Heft* to the “Geographische Mittheilungen,” now preparing for publication—may, in the present stage of Nile investigations, not prove unwelcome to many of our readers:—

“On the 24th of January of this year,” writes Dr. Petermann, “a grand expedition started from Chartum, in order to ascend the White Nile, to track its western tributaries, and to penetrate, by following their course, into the Tsad Countries:—if possible, still further to the famous Niam-Niams, the men with tails. This expedition consisted of the one steamer found in Chartum, together with four other vessels, and about 400 persons—among whom were sixty-five soldiers, all armed with muskets. But the most curious thing is that this expedition has been got up, and is conducted exclusively by, three ladies—Madame Tinne, and her sister, the Baroness of Capellen (daughters of the famous Dutch Admiral of Capellen), and the daughter of the first-named lady, the charming Miss Alexandrina Tinne. These rich and courageous ladies are no tyros in the field of daring journeys and explorations, since, quite apart from former journeys, they only last year penetrated on the White Nile from Chartum to Gondokoro—that is, as far as 7½° from the Equator. ‘We liked Gondokoro,’ writes Madame Tinne in one of her letters, ‘very much, indeed—only that Alexandrina unfortunately got ill there. There was a beautiful terrace belonging to our house, which had been built by the Tyrolese missionaries, and which they had to leave in consequence of sickness. What splendid lemon and tamarind trees! Before Alexandrina got ill, we made an excursion of about four hours’ distance to the mountain Belonia, over a rich plain, with splendid trees, numerous flocks of cows, sheep, and goats, and many villages with negroes, who, as long as their Indian-corn lasts, keep singing day and night. They have a festival in every village by turns. They are a handsome, warlike race, but somewhat quarrelsome. We also made an excursion on a steamer to see whether the river was navigable above Gondokoro. We steamed up to a distance of about five hours, when the water, however, got too shallow, and we were obliged to return.’

“Mr. von Heuglin and Dr. Steudner have now joined this great expedition; and I have received from them by the last Egyptian post interesting and extensive reports up to the 20th of March, at which date they had reached already the last stage of river-navigation, and were making preparations for penetrating further by land.

“The expedition had started on the 25th of January from Chartum. The vessel which contained Heuglin and Steudmann formed the van, and carried, besides them and the sailors, ten soldiers, six servants, one female slave, who acted as baker—altogether, twenty-six persons; moreover, one horse, two mules, eight donkeys, and a great deal of luggage, provisions, and ammunition. A very favourable wind brought them on the third day already to El Eis and to the most beautiful part of the White Nile. Up to this place the shores of the river are mostly high, partly sandy, partly consisting of pebbly sandstone-layers; further on the river divides itself into several canals, and abounds with wide-stretched forest-islands, partly under water, and covered with imposing mimosas. Still further south, towards Sobat and Ghasal, the banks form large fields of reeds, while the river itself is filled with little swimming Pistino-islands. The land presents on both sides long rows of Dum and Doleb palm-trees, further on tamarinds, Kuk and Kakamut-mimosas, papyrus, &c.

“A brisk wind carried, on the 31st of January, the flotilla past the Tefasam, a height of about 300 feet, and distant about three miles from the river. It is well known as a land-mark—but is not, as was formerly held, of volcanic nature.

“On the morning of the 1st of February Hellat Kaka was reached, the residence of his Majesty

the Sultan Muhamed Cher, who rules, as deputy of the Egyptian government, over about 150 straw huts, and the Diaka-negroes thereunto belonging. He has to pay for this dominion the annual sum of somewhat less than a thousand pounds, and several thousands of oxen. On the 4th of the month the Sobat was passed, the breadth of which is estimated by Heuglin at about 200 steps, while the Keilak or Bahr el Doleb, which flows into the White Nile about twelve miles west of the mouth of the Sobat, appeared to him much more imposing. Here commence the grand and terrible swamps, which stretch along the banks of the different rivers, in almost every direction, in boundless plains. Impenetrable marshes, with gigantic reeds, alternate with, for the most part, shallow ponds and lakes, abounding in fish, and traversed by the natives in numerous canoes formed of hollow trees.

“The natives who inhabit these marshes are chiefly the *Nooans*, a negro tribe which seems particularly fit for them. They are true morass-birds among men, figures from six to seven feet high, who stand for hours—not unlike flamingoes or gigantic storks—on one leg, the other drawn up to the knee, leaning on their lances, from the height of their guard-towers—the many ant-hills in the reeds—they watch the passing ships. The mosquitoes, the chief plague of these swamps, have suggested to these Nooans the idea of powdering themselves all over with ashes, in order somewhat to alleviate the pain of the sting; and they created an immense sensation among our men in this garb.

“The flotilla of the expedition had to work its way through these formidable swamps for more than 200 miles; and the courage of the ladies who set themselves such a task cannot sufficiently be admired. Early on the morning of the 5th of February the first vessel reached the so-called No Lake, which is formed by the union of the Bahr Gazal, coming from the west, with the White Nile, coming from the south, and ran into the first river in order to ascend it up to the Lake Rek, which is considered to be its source. But the progress was an excessively slow one, since to the obstacles presented by the marshy ground, with its mud-banks and high impenetrable reed-thickets, was added the greater one of the narrowness of the stream, which, moreover, was full of curves and windings. Nowhere almost could a landing-place be found. Once we fell in with a dead elephant, floating right before us, which was drawn on board amid immense shouts. But, since nowhere dry land could be discovered towards which our monster could be dragged for the purpose of having its valuable teeth extracted, it was only by the twenty-four men’s hard work during a whole day and a night that this could be effected. Hatchets and knives proved useless; and it was only possible with the aid of a sword-blade to cut the skin near the neck. The Atlas was then smashed with the ship’s axe; and thus, after a long operation, partly carried on under water, the head was severed from the trunk, and the former drawn on board, and subjected to further treatment.

“This part abounds with herds of elephants. Hundreds and hundreds of them stroll through the bog, which is about two or three feet deep here, raising their trunks sometimes and uttering a cry, their long fan-like ears busily engaged in driving away the flies. Every now and then a hippopotamus rises suddenly from amid the rushes in order to throw himself with a mighty splash into the neighbouring river; buffalo herds are seen grazing in bushy places, especially near the ant-hills, the colour of which they much resemble. But, in spite of the almost countless numbers of game, hunting is next to impossible: the rustling of the hunter’s steps amidst reeds and rushes frightens the animals, and they are soon beyond the reach of the gun.

“Mr. von Heuglin and Dr. Steudner reached with their vessel the port in the Lake Rek—their first aim—on the 25th of February; the other vessels did not come up until the 10th of March. In the last stages of their navigation on the Gazel river, its banks were covered with Ambadsh-forests. The Ambadsh (*anemone mirabilis*, Kotschy) grows in rather deep water, and is seen along the shores, often for miles and miles, in narrow stripes. Its forests present the appearance of well-used brooms, consisting, as they do, of bald, broken, grey sticks, from twenty to twenty-five feet high, with a few equally dead branches towards the top. Among the rotten roots sometimes a fresh shoot appears, sparsely clad with feathery, mimosa-like leaves, interspersed with a few great, reddish-yellow papilionaceous flowers, and short thick thorns on oily branches.

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SCIENTIFIC SUMMARY.

"The Rek Lake, in which the travellers fell in with about twenty trading-vessels from Chartum, is a pool which, about thirty to forty steps wide, surrounds an island about a thousand steps long and, at the average, fifty steps broad. On this island men, ammunition, baggage, and beasts were landed, and a camp was prepared for the whole expedition.

"On the 10th of March the *gros* of the expedition came up. The ladies had had to combat with many delays and obstacles, but were of good cheer, and fully resolved to penetrate far to the west. The entering of the fleet into the Rek Lake presented a brilliant spectacle. The trading-vessels riding at anchor received the expedition with all honours, and with a salute from about three hundred muskets, which was duly answered both from the vessels and the shore. Two camels had broken down during the passage; all the other beasts, as well as the men, were in the best condition. The latter received in the evening, as a reward for the accomplishment of this difficult part of the journey, half-a-month's pay and one hundred and fifty (!) bottles of brandy.

"With regard to the further movements of the expedition, the steamboat was to be sent back, according to the accounts, to Chartum, in order to fetch twenty-five more soldiers, a further number of beasts of burden, and provisions; while it was intended that the expedition should pass through the swamp west of the Rek Lake, in order to reach *terra firma*. Then it was to start westwards as soon as possible, so as to be able to reach, at least, the land of the Niam-Niams before the beginning of the rainy season, which there commences towards the end of May.

"With the Rek Lake, which lies about 140 German miles south-west of Chartum, the travellers have reached the meridian of the capital of Darfur, and probably even passed it (the situation of the town is not quite fixed as yet). Up to this part the country is tolerably well known, since Brun Rollet took precisely the same way in 1856, Petherick in 1858, Antinori in 1860, and Lejean in 1861; but Mr. von Heuglin has made astronomical and other scientific observations which bid fair to enrich our knowledge considerably.

"Every step west of the Rek Lake will be a new conquest for geographical science: the accounts of the land of the Niam-Niams, for instance, will be of the highest interest. Among the few accounts we have of this people, we learn from Marquis Oratio Antinori that they are divided into three great groups, two black and one white, or bronze-coloured. One of the black divisions inhabits a mountainous and wooded country, rich in elephants, the hunting of which forms one of the chief occupations of these savages. The copper and iron which are found in their country they transform into all kinds of weapons and implements with a great deal of mechanical skill and ingenuity. The second of these black groups inhabits a bare, stony country, and they are obliged to feed upon reptiles, mice, locusts, beetles, and the like; and, if by any chance the appearance of a vulture indicates the presence of a dead animal, they endeavour to get at both. They also hunt monkeys, and eat their flesh with great delight; and it may well be that this has brought upon them the imputation of cannibalism without sufficient cause. The white Niam-Niams, with long hair and a white beard, live nearest the Equator, dress in cotton garments, and are the most intelligent, industrious, and vigorous of the three classes.

"Heuglin's accounts agree mostly with those of the Italian traveller; but they contain much more about large rivers, immense lakes containing good, sweet water, cold highlands, fabulous animals which seize men and oxen and carry them into the water, gigantic anthropoid apes which build densely-covered nests upon high trees, and the like."

Dr. Petermann expresses a hope that this grand expedition, and the two great travellers with it, may succeed in carrying out the original plan to the full. Speke's discovery, he says, has only lifted the veil from a narrow strip to the left and to the right of the upper Nile country. Immense discoveries, however, remain to be made. He adds, finally, that a careful examination of the works and observations of German travellers in the upper hill-regions, undertaken by him for the completion of the two last sheets of the great map of Central Africa (executed by himself and Hassenstein), has firmly convinced him that the situation of the White Nile as it appears now on all the maps is wrong. It is to be placed much farther West. Ferdinand Werne's work, "Expedition for the Discovery of the White Nile," Dr. Petermann thinks, should alone have sufficed to eradicate that inveterate geographical mistake.

MR. GLAISHER has safely accomplished his twelfth ascent, and in it fresh facts have been acquired for meteorological science. Not content with having demolished several theories already, he now points out that the theory of vapour requires re-investigation with our present lights, and that our anemometers play us false. The following extract from his published account of his journey will speak for itself:—"The currents of air on this occasion were remarkable. There was no transition state from one to the other; the stratum of air moving from the north must have been in contact with that from the east. After nearing Horsham the north wind must have been compounded with some west—that is, at heights exceeding 5000 feet—which was lost on falling below this height, for then for a time we were moving towards Worthing. When near the south coast, the smoke was frequently moving in a different direction to that of the balloon; at Arundel it was moving in the opposite direction. It was this state of uncertainty which prevented us from passing to the Isle of Wight, as I very much wished to have some observations over the sea. At the Royal Observatory, Greenwich, the horizontal movement of the air between the hours of five and nine was at a rate less than two miles an hour, whilst during 3½ hours the balloon had passed over between sixty and seventy miles. *It is very evident that our instruments on the earth do not give any indication of the real velocity of the air.* A similar result was shown last year in Mr. Coxwell's rapid journey from Winchester of seventy miles in sixty-five minutes, whilst the anemometer at Greenwich registered fourteen miles only; and, every occasion on which the actual motion of the air has been measured by the balloon, it has been a multiple of that determined by instruments. The difference between the two is so large that it seems scarcely to be accounted for by the undulatory nature of the surface of land, and implies that our hitherto estimated velocities of the air are erroneous. Shortly after we left, the sky was overcast, mostly with cirro-stratus clouds of such density that, although at times there were faint gleams of light from the sun, for the most part, the sun's place was only just discernible, and for some time before sunset there was no trace whatever of it. These clouds, when viewed from a height exceeding 6000 feet, seemed then to be as far above as when viewed from the earth; they must have been four miles high at least. The atmosphere was thick and misty; very distant objects were invisible; and the earth, not being lighted up at all by the sun, was dull. The fact of clouds reaching to four miles high, where the temperature of the dew-point must be some degrees below zero, as in the preceding ascent, would seem to imply the presence of very little water; yet there was enough in both cases not only to be visible, but to exclude everything beyond them. This fact is important, and indicates that our theory of vapour must be reconsidered."

THE visibility of the crater Aristarchus during the last lunar eclipse, in addition to the appearances generally observed, has been remarked upon by several continental astronomers. We learn from the *Astronomical Register* that this phenomenon was observed by Mr. Birt, from whose communication on the subject we make the following extract:—"As the shadow approached Aristarchus, its brilliancy was considerably impaired; and, *very shortly* after the shadow covered it, it became quite invisible. When the total phase commenced, and the surface of the moon, turned towards the earth and sun, was involved in shadow, a zone of twilight was very distinctly apparent, in which the light was sufficiently strong to manifest, with great distinctness, the Mare Crisium and a portion of the Mare Fecunditatis. This zone of twilight did not extend from the boundary of the earth's shadow, just after the commencement of totality, much further than the Mare Crisium; and, as the totality advanced, and the zone of twilight apparently crept round the northern portion of the moon's disc, the outline of the Mare Crisium became indistinct, and was finally lost about the time of the middle of the eclipse. A little before this the outline of the Mare Frigoris could only be indistinctly traced, the principal or exterior portion of the twilight zone being beyond the moon's disc. After the middle of the eclipse, as the moon approached the portion of the zone on the other side of the shadow, the border of the Oceanus Procellarum became apparent; and, about twenty-one minutes before the end of the total phase, Aristarchus became visible, and continued

to increase in brightness until the totality was completed. The superior brilliancy of the illuminated portion of the moon's disc considerably impaired the brilliancy of Aristarchus while in the shadow: I was nevertheless able to keep my eye steadily upon it; and, although a mere luminous point, as compared with its brightness in the totality, I never lost it, and observed it emerge from the shadow, after which it very soon recovered its brilliancy. It was nearly ten minutes after Aristarchus became visible in the shadow that the outline of the dark spot Grimaldi could be faintly traced. The northern limb of the moon was exceedingly distinct during the whole of the totality; but it was with difficulty the southern could be seen, and then only about the middle of the total phase. The colour of the twilight zone was decidedly green; and, almost immediately after the commencement of totality, the portion of the disc visible in the shadow and viewed with the finder presented the red or coppery colour so often witnessed."

J. N. L.

ERRATUM.—In last week's number, page 40, column 2, fifth line from top, for *damp* read *Danish*.

ART.

MR. CHURCH'S PICTURE OF ICEBERGS.

MR. CHURCH'S clever and interesting scenic picture of "Icebergs off the Coast of Labrador" has been viewed with great and deserved approval. His previous attempts to represent the movement and weight of Niagara, to exhibit the mass and elevation of Cotopaxi, proclaim the bent of his ambition, which aims at the realisation on his canvas of the awful forces of nature as they are manifested to us in the cataract, the volcano, or, as in the picture before us, the iceberg.

Although we believe that the true vocation of a painter is to inform the mind through the pleasure and delight which it may receive from his work, and that to this end the choice of subject is likely to be more wise when viewed in reference to its capabilities for representation, as well as to its probable and general acceptance, yet we should be sorry to deprecate any attempt to reproduce the impression made upon a human mind by any scene in nature, even though apparently incapable of representation. Before a great genius impossibilities appear to vanish; and the secret of his power is his sympathy. A shipwreck with all its dread accompaniments is, perhaps, more difficult to imagine—it certainly seems a more unlikely subject to realise with a few pigments upon canvas—than either the heart of the Andes or the icebergs off Labrador. Yet we stand before Turner's picture of the wreck of a transport, irresistibly attracted. Turner may never have seen a shipwreck; but his unconscious sympathy realised it.

To suggest a comparison with Turner in his best days is to apply a strong test to any landscape-painter, living or dead. To compare Mr. Church's interpretation with the original language of nature would be, in the present instance, presumptuous in any critic not qualified by the special opportunities for study which Mr. Church's adventurous spirit has provided for his pencil. Most of us, happily, are in the same way disqualified for applying the test of familiarity with the scene to Turner's terrible picture of the shipwrecked transport. But it is still open to us to inquire into the difference between the mental capacity of the great English landscape-painter and that of the foremost landscape-painter of the United States.

The strongest condemnation we have read of Mr. Church's picture has been written by his able critic in *The Times*. Every hole and cranny, every curve and sinuosity, peak, spire, and pinnacle, is catalogued; even all the varied hues and tints of colour are followed and arrested and named as they lie away half-hidden in caverns or blaze with glory in the zenith. The description is beautiful, and could hardly have been more eloquent had the writer penned it in the cabin of the schooner, immediately after contemplating the very scene itself on the coast of Labrador. But it could never have been written when, for the first time, he stood upon the schooner's deck in the wondrous world of ice. Wonder, mystery, awe, the sense of God's presence, precede the lower faculty that tickets off the details which we know must form the aggregate of every great display of the forces at work in creation. Mr. Church's picture has received a true criticism in *The Times*. There is neither majesty nor mystery about it; but there is much careful observation of detail, and better warrant for the praise bestowed upon it than a less

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careful critic would at first sight be willing to admit. The chief and all-important truth which Turner always grasped at has been missed, and consequently the picture has no place in the highest rank; while from a certain scenic treatment, which at first sight is suggestive of a background for "The Frozen Deep," it is even in danger of being unfairly underrated. Turner's genius was able to summon the ice-world to his canvas, and to present it to us, as he did the shipwreck, with a verisimilitude and power as immeasurable as his sympathies. Mr. Church has produced a remarkable work, and one which cannot fail to be interesting as the product of an adventurous spirit and a well-cultivated mind.

THE LATE WILLIAM MULREADY.

ONE of the greatest English painters has passed away. Passed away! The words peacefully express the disappearance from amongst us of a most accomplished artist, a kind and helpful friend, and most courteous gentleman. In either character it would be hard indeed to find his equal in the ranks of the profession of which he was a most distinguished ornament.

He was born in Ireland in 1786, but was early removed to London, where he became a student of the Royal Academy in his fifteenth year. His student-days were marked by more than the usual trials and difficulties that so often accompany the young aspirant in a very arduous profession. A record of these early days has been left to the world, written by himself, and embodied in an autobiography dedicated to Godwin, the author of "Caleb Williams," in 1805, and entitled "The Looking-Glass: a True History of the Early Years of an Artist, calculated to awaken the emulation of young persons of both sexes in the pursuit of every laudable attainment, particularly in the cultivation of the Fine Arts." This work is extant, and will, doubtless, furnish some of the materials for a life of the author.

Mulready appears to have received his first encouragement from Banks, the sculptor; and from the time when, by his advice and assistance, he became a student of the Royal Academy, he marched steadily on to fame. His early pictures gave little promise, however, of his future success. Among the first works which really attracted serious attention were "The Roadside Inn" and "Punch." In 1815, when in his thirtieth year, he painted the picture of "Idle Boys," which led to his election as an associate of the Royal Academy in the November of the same year; and three months after he became a full member of that body. After his election, the first important work he exhibited was the "Wolf and the Lamb." This picture was magnificently engraved in line by Robinson; and the plate became the property of the Artists' Annuity Fund, of which Mulready was one of the founders. The original is in the Vernon Collection at South Kensington. After this he exhibited "The Careless Messenger," 1821, "The Convalescent," 1822, "The Widow," 1824, and "The Cannon," 1827. Between 1830 and 1848 he produced the works upon which his fame rests, and many of which are among the most precious possessions of the English school. During these eighteen years he painted the fine picture of "The Lascars," the exquisite little picture of "The Sonnet," "First Love," and "The Ford"—all in the Vernon Collection. In 1841-2 he produced the drawings from which Thompson engraved the illustrations to the "Vicar of Wakefield;" and these designs are perhaps the best test of his mental capacity extant. From three of these designs he painted pictures—"Choosing the Wedding Gown," "Burchell and Sophia hay-making," and "The Whistonian Controversy." The first of these three works called forth almost an ovation when it was exhibited in the Royal Academy; and this was almost the culminating point of Mulready's fame. Subsequently he produced "The Butt" (1848), in the Vernon Collection, "Women Bathing" (1849), by which he was represented in Paris in 1855. "The Young Brother" was exhibited in 1857, and became the property of the nation under Mr. Vernon's bequest. "The Toy-Seller" was Mulready's last effort, and it appeared in the Royal Academy last year.

Mulready's career is especially worthy of the attention of every earnest-minded student. Without any remarkable genius, he became one of the most distinguished artists of his epoch by the diligent exercise of his faculties, physical as well as mental. To the very last day of his life he was still a student among students; and the evening before he was called away to other fields of labour and of praise he was at work in the Royal Academy schools. His steadfast attachment to nature, and

hatred of conventions, was well repaid, for "nature never yet forsook the heart that truly loved her." He learned to imitate her with understanding; and his progress is marked by a scientific arrangement of form and colour that emulates that of the most highly-gifted genius, while it stands at an immeasurable distance from any mere student-work. Conscious of his great ability, he was ever ready to help the young, yet so to help them as a father and a brother would have done. Those who, with the present writer, have had the privilege of his personal friendship will be more fully able to estimate his loss. They know that the country has lost a great painter; but they feel still more that a just, manly, modest, and courteous spirit has passed away.

ART NOTES.

ON Saturday last, in a miscellaneous sale of pictures, Messrs. Christie, Manson, and Woods disposed of some splendid examples of the English school. The chief of these were:—Lot 113—T. S. Cooper, A.R.A., 1851—A Highland Scene, with sheep, a very beautiful picture, which sold for 115 guineas; 111 and 112—T. Creswick, R.A.—An Upright River-Scene, with an angler seated on a rock, one of his best works, painted in 1848, and the companion, Forest Scenery, with numerous deer, introduced by R. Ansdell, A.R.A., painted in 1850, for 294 guineas; 59—J. L. David—"Tintoretto painting the Portrait of his Daughter immediately after her Death," a fine example of the great French painter, for 105 guineas; 100—George Morland—"Repose," a wood-scene with a gipsy family round a fire, very fine, and the companion—A woody Landscape, with peasants in a storm, equally fine, for 120 guineas; 130A—W. J. Müller—A splendid view at Bacharach, on the Rhine, passengers waiting for the ferry, signed by the artist, for 155 guineas; and 79—Patrick Nasmyth—A splendid view of Loch Katrine, a beautiful and pure early specimen of the great master, cabinet size, for 285 guineas. The day's sale realised £4462. 7s. 6d.

THE collection of Water-colour drawings formed by the late Mr. James Wadmore of Upper Clapton was sold on Monday last at the same rooms. Lot 196—J. M. W. Turner, R.A.—"Sidon," an example of the highest quality, brought 188 guineas; another drawing by the same master, lot 197—"Suez," equally fine, 191 guineas; lot 198—Copley Fielding—"Staffa," executed in 1842, sold for 100 guineas; and the four following lots, by the same, all five being in his best style: 199—"Rydal Water," dated 1839, for 170 guineas; 200—"Arundel Castle," a grand picture, painted in 1834, for 255 guineas; 201—"Plymouth Sound," in 1831, for 185 guineas; and 202—A Sea-piece with vessels and boats, for 240 guineas. Besides the Wadmore collection, the sale contained some other fine water-colour paintings; and lot 237—another Copley Fielding—"A View in Sussex," sold for 100 guineas; lot 234—Frederick Taylor—"Changing the Pasture," a splendid rural landscape, the important drawing exhibited by the Old Water-Colour Society in 1860, brought 166 guineas; and lots 212 and 13—David Cox—A Landscape, a man sawing timber in the foreground, a drawing of great excellence, and "The Pirate's Isle," from Byron's "Corsair," from Lord Northwick's collection, one of the largest and most important drawings by the celebrated artist, 208 guineas. The day's sale amounted to £3416. 10s.

THE sale of Water-colour drawings was concluded on Tuesday, and the day's sale consisted of drawings to which lovers of art of more limited means than the magnates who carried off the prizes of the previous day might aspire. Of these, lot 294—R. Tonge—"Marshes on the Ribble," brought 38 guineas; 328—David Cox—"The River Wye," 41 guineas; 329 and 330—W. Hunt—Two beautiful specimens of Fruit, plums, peaches, strawberries, melons, &c., 106 guineas; 379 and 380—G. C. Stanfield—"View of Rotterdam, with the Custom House," and the companion, "The Minne Water, Bruges," 85 guineas; 381—Sir David Wilkie, R.A.—"The Discovery of Calisto at the Bath of Diana," the fine picture mentioned by Allan Cunningham, 80 guineas; 385—F. Danby, A.R.A.—"A Lake-Scene, with boats and figures," fine evening effect, 60 guineas. The three days' sale, including the oil-paintings on Saturday, realised £8250.

MR. J. H. FOLEY's statue of Oliver Goldsmith, erected by public subscription, has been placed in front of Trinity College, Dublin, on a temporary pedestal, for the purpose of allowing the public to judge of its effect.

MUSIC.

THE ENCOURAGEMENT OF MUSIC.

A NATIONAL Association for this object has lately sprung into existence. The list of its Council includes two or three names well and honourably known in the world of music, with some score of others noticeable only as intimating the aristocratic relations of their owners. The Society, to judge from its prospectus, has scarcely yet determined on a plan of operations. The terms in which it explains its objects are very general indeed. It hints at a scheme of musical instruction on a "uniform system"—to be carried out on the "broadest basis"—to include the "power of assisting friendless genius." Provisionally, at least, such an undertaking deserves a welcome. When its purposes and methods are more clearly explained it will be time to criticise. But the "encouragement" of art is such a difficult problem that it is never amiss to be reminded of the risks run in the prosecution of such schemes. It is very doubtful whether, on the whole, Art has been the gainer by the sum-total of all the artificial nursing that has been bestowed upon it. "O Art! what stupidities have been perpetrated in thy name!" is one's reflection on considering a little what kings, queens, and governments have done in this behalf.

The enjoyment of the beautiful is the chief and best stimulus to its production. Such enjoyment, when organised as it is by our Philharmonics and Musical Unions, is a better stimulus than when detached and casual. Thus far, at least, united action is wholesome and effective. But, when the organisation is extended to the actual production of music, or the breeding of musicians, the case is immediately beset with difficulties. Then comes at once a conflict of systems—a conflict inevitable in an art the methods of which are not scientific but empirical. When one thinks of this, the phrase "uniform system" has an ugly sound.

Music is not—however much musicians may shrink from the confession—in any sense of the word, a science. The phrase "science of music" is a mere fashionable figure of speech. As yet the thing exists not. Perhaps it never will. Induction, certainty, logicity, known connexion of cause and effect, thorough analysis of facts and processes—these are some of the things which mark a science; and there is no presumption that music, which is a thing operating on the emotional part of a man, will ever be invested with these severe intellectual attributes. It is essentially an art. Its processes, that is, are matters of practice, not theory. Probably it would have advanced much more quickly as an art if it had not hampered itself by vain struggles to become a science. Perhaps the best chance of progress for the future lies in the now almost complete abandonment of the attempt. Bit by bit, almost every vestige of artificial law in harmony has vanished. The instincts of composers (which are, of course, only the instincts of the universal human ear) have demolished the mass of cumbrous syntax—of rules invented by successive generations of theorists. The final result is that there is probably not a single rule of either theory or practice on which complete unanimity exists. On two fundamental points, for instance—the theory of the scale and the theory of the action of the human voice—there is not the slightest approximation to an agreement on first principles. The highest authorities among practical musicians will confess that no such thing exists as a rational treatise on thorough bass, while, in the art of singing, it is notorious that the leading professors contradict each other in their elementary maxims. If the "encouragers" of music should unfortunately forget this, their encouragement will do the art no more good than has been done before by the thousand interferences of authority in matters of opinion. Where a right result is not a matter of doubt, but the right method is, the safe rule is to put a premium on results and let the methods settle themselves. Dispense your encouragement to all methods that present themselves, in the proportions in which the desired ends are reached. This maxim may have been unwisely applied to the education of little children in village-schools, because the work of a schoolmaster is meant to produce certain results which it is impossible to get a tangible measure of. But in music there is no such difficulty. The public voice delivers, in the average of cases, a true verdict on such questions as whether a symphony is worth listening to or not, whether a voice is or is not well-cultivated, and whether a choir can or cannot sing to good purpose. There is a general agreement as to the results, though there is a con-

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18 JULY, 1863.

THE DRAMA.

MADAME RISTORI'S "NORMA" AND "ROSMUNDA."

IN following this great actress through the series of performances which she brought to a conclusion on Monday evening, our admiration at the large range of her powers rises to the point of wonder. No matter how bald, feeble, or unnatural the drama in which she has appeared, she has never failed to sustain the attention and excite the sympathetic interest of her audience. The tragedies of "Norma" and "Rosmunda," for example, would have taxed any English audience beyond the powers of patience had their long-drawn scenes been enacted by any less powerful actress; but, while Madame Ristori is upon the stage, no sense of weariness is possible, so full of life, nature, and poetry is every look, tone, and movement of hers. Many of her finest touches are the mute gestures—speaking with indescribable eloquence—with which she completes the half-expressed idea of the dramatist, or realises the vaguely-suggested feeling of the situation he has contrived. A striking example of this exquisite faculty is given by her in the first act of "Rosmunda," where she is listening to her husband's account of his own acts in a battle from which he has just returned. With *Almachilde's* inflated account of his hacking and hewing, and of his dangerous position in the midst of his foes, it is impossible to feel any kind of glowing interest; but the play of Ristori's features, changing every instant under the stress of her high-wrought emotion, is watched with a sort of fascinated pleasure, and when, with a great sigh of relief, she exclaims

Respiro affine—alfin sei salvo,

the applause springs involuntarily from the delighted beholder. These are the great "points" made by Ristori, and which, we have before explained, have in them nothing in common with stage device or clap-trap. A more beautiful instance of the same power of thoroughly embodying a character is given by her in the second act of "Norma" while listening to *Adalgisa's* story of her heart's troubles. The Druid-priestess is appealed to for consolation and advice, and her soul thrills with sympathy for the love-stricken girl; she realises in her own breast every gentle pain suggested by the other's pleading confession; and she folds her to her bosom with a namelessly tender compassion. Her sweetness of intonation is such as one might imagine to belong to the voice of Raphael's Sistine Madonna as she says "Dry thy tears:"

Tergi il tuo pianto!
I tuoi tormenti non ignara, intesi,
Io sarò tua difesa e tuo conforto.
I tuoi legami infrango; e un' altro giuro
Rendora sacro l'amor tuo.
Adal. Che dici? Che spera tu?
Nor. D'irrevocabil voto
Tu non sei stretta; il padre tuo non puote
Voler sacrarti, tuo malgrado, all'ara.
Adal. Oh fosse vero!
Nor. A me soggetta è l'ara!
E per mia voce parleranno i lumi.
Adal. Oh, me felice!—Oh, Pollion!

From the moment the perfidious name has fallen from *Adalgisa's* lips in their innocent happiness of awakened hope, we become aware of the grandly artistic method by which Ristori produces her effects. For one tremendous moment she is struck dumb with horrible surprise; and, when words come to her, they ring with a harshness and terrific force of contrasted emphasis not to be described.

Che dice?
Che nome intesi?—Pollion?
Adal. E desso? E l'amor mio!
Nor. Iai!—No;—giammai, t'inganni;
Ei sposo tuo!—tu menti!

The rest of the heart-struggle is as grandly depicted. As in her *Medea*, her exhibition of maternal love is most true to nature; and the development of the passion in the person of *Norma* is one of the most beautiful characteristics of the part. That, under the irresistible influence of her love for her child, she is ready to bear every injury put upon her by the abominably heartless father, is made perfectly natural by the exquisite truthfulness of the emotions displayed. Nobly simple, truly pathetic was the delivery of the prayer—

So per chi m'abbandoni, t'amo ancora
Perchè penso al mio figlio e al suo destino.
Per esso io t'amo, e il tuo fallir perdono;
M'ama tu pur per lui, prendimi teco
Sposo, amante, captiva—anche captiva!
Che importa il nome pur ch'io sia con voi!

In the character of *Rosmunda* Madame Ristori has few opportunities for simple pathos; but she yet contrives to invest this incarnation of jealousy and guilty vengeance with infinitely more human and womanly attributes than Alfieri was able or willing to give her. There can be little modern sympathy for a king's daughter who plunges into a sea of crime to avenge the barbaric insult which has been put upon her in making her drink out of her dead father's skull. It is by the completeness with which Ristori presents this terrible woman that she succeeds in impressing us. If we remember rightly, it was in this character that, seven years ago, on her first appearance in London, she established her reputation with her English critics. There can be little doubt that, since that time, her acting of the character has been greatly improved—not in details of development merely, but in fulness of general effect. Her *Rosmunda* is as severe in the character of its grandeur as are the form and treatment of Alfieri's terribly intense and artificial tragedy, in which the unities are preserved at the price of all that admirers of our Shakespearian drama must consider most essential. The plot, developed in five acts, the action of which takes place upon one spot, is worked out by four characters only—is as rigid in form as a Greek tragedy. But, as we have said, Ristori's *Rosmunda* is thoroughly a creature of flesh and blood, by whose savage passions we are roused and interested as the Lombard queen of Alfieri could never interest us. One noticeable feature of the performance of this character is the perfect ease with which she wears the antique robes: the flowing queenly mantle seems familiar to her. Her attitudes and gestures through the play are astonishing for their grandeur, grace, and perfect freedom from apparent study, and would alone mark Ristori as a great artist.

We are glad to report that an additional performance is announced for Monday evening next, when Ristori will appear, possibly for the last time, in the fifth act of "Maria Stuarda," in which some of the most exquisite acting is displayed; in the fourth act of "Macbeth," which includes the wonderful hand-washing scene; and the last act of "Elizabetta." This performance, which is to be given in conjunction with a series of cheap operatic entertainments, will prove sufficiently attractive, we hope, to induce the management of Her Majesty's Theatre to arrange for, at least, one more performance of "Medea" before the final departure of Madame Ristori from England.

MR. BUCKSTONE'S management of the Haymarket will be remarkable in the history of that theatre. He has been the sole lessee and director for ten years; and during that long period he has only made two seasons, the second of which, comprising 1473 nights, was brought to a termination on Wednesday evening with a speech from the manager "relative to the past and concerning the future." With the past Mr. Buckstone appears to be perfectly content; and, as to the future, he looks forward to it with smiling anticipations of success. "The theatre is to be reopened in September, after being refitted and decorated. Alterations are to be made in the arrangements of the pit; and those of the dress-circle are to be entirely changed—the knife-boards will be abolished, the box-partitions removed, and 250 roomy velvet chairs placed for the convenience of the visitors to that part of the house." It is part of the programme of the coming season that Mr. and Mrs. Alfred Wigan are to lead off with Lady Gifford's "Finesse." In October Mr. and Mrs. Charles Matthews are to return, a new comedy having been prepared for them, which Mr. Buckstone "has every reason to hope will run till Christmas." On the 26th December Mr. Sothorn is to return, with the expressed intention of introducing his "Brother Tham" to the public. Beyond making these arrangements and engagements Mr. Buckstone has not meddled with the functions of the future. His past successes appear to us to confirm the opinion more than once stated in these columns, that the public has a strong liking for theatrical entertainment, and that want of patronage of theatres generally implies want of special excellence in the amusements they offer.

MR. AND MRS. GERMAN REED.—These two admirable artists, in conjunction with the ever-young John Parry, are about to add some new characters to the number of the visitors who drop in upon them at the "Charming Cottage." Mr. John Parry's delicately-touched description of "Mrs. Roseleaf's Little Party" is as fresh now, at the end of the season, as it was at the beginning.

flict as to methods. Upon this consideration must depend the policy of encouragement. To stimulate the enjoyment of music by making it as plentiful and as cheap as possible should be the first object. This, at least, cannot but be right. To help all effort which is producing any useful results whatever, is the safe way to find the best methods, and thus directly, as well as indirectly, obtain the maximum rate of progress. R. B. L.

MUSICAL NOTES.

THE OPERAS.—The success of "Faust and Margaret" at Covent Garden seems to have spared the management the trouble of fulfilling certain other promises of importance. Time, the inexorable, now says nay to the production of the "Étoile du Nord" or "Orfeo." Mlle. Patti has succeeded so well in that most silly, but not least pretty, of operettas, "Don Pasquale," that she is doubly certain to do well in the more diverting, because less monstrously absurd, "Elixir of Love." Signor Mario's part of *Nemorino* is set down to M. Naudin. It is not to spare himself, apparently, that the once great tenor surrenders the part, for he is to play to-night as *Raoul* to the *Valentine* of Mlle. Pauline Lucca, the long-expected *prima donna* from Berlin. The house is to be open only two weeks longer. Mr. Mapleson is finishing his campaign at Her Majesty's by a series of "cheap performances." "Oberon" is the chief feature of this supplementary season. It is produced with a cast such as Weber certainly never saw, however good Braham and Miss Patey may have been. Mlle. Titiens was the *Reiza* and Mme. Alboni the *Fatima* of the piece, as revived by Mr. Smith three years ago. Mr. Sims Reeves, Mr. Santley, and Mlle. Trebelli now represent *Sir Huon*, *Scherasmin*, and *Puck*. No better group of performers could be hoped for.

MADAME GRISI appeared on Wednesday at Signor Ciabatta's Concert. The programme included, besides this great attraction, others of scarcely less money-drawing power; and the hall was consequently full to the roof. No one can have been sorry to hear again a singer the sight of whom suggests so many delightful recollections, nor in hearing her can have doubted that retirement was the right course. But, worn as is Mme. Grisi's voice by some five-and-thirty years of precious service, it has still left certain qualities which make the youngest listener understand what it was which enchanted Europe for so long. Her delivery of her old songs has, of course, lost nothing of the old grace and queenly stateliness of manner, while, vocally, it makes the hearer feel that the art of singing has been retrograding—"has been," let us say, in the hope that there is now coming a change for the better. But it is in her singing of a simple ballad, such as (the Italian) "Last Rose of Summer," where small physical effort is needed, that the resistless charm of the lady's manner is most felt. She sang this little song on Wednesday with a tenderness and grace all her own—a pathetic power which has not descended upon any *Lady Enrichetta* now before the world. It was pleasant to see a vast audience, which had been dazzled by some marvellous displays of throat-gymnastics, confess the greater power of genuine music by that unmistakable quiver of emotion which tells of something more than tickled ears.

THE Crystal Palace series of "Grand Concerts" finishes to-day. Want of space has forbidden anything more than an occasional "note" of these concerts in these columns. They have been on the whole excellent entertainments—just suited to the place and the season. Even without its music, the Crystal Palace would be about the most delightful place in the world for taking one's ease on a summer's day, among roses and ferns, fountains and statues, palm-trees and bananas. The music makes it doubly delightful.

THE Gresham Professorship, rendered vacant some time since by the death of Professor Taylor, has, it is stated, been bestowed on Dr. Henry Wyld of the London Academy of Music, St. James's Hall.

MUSIC FOR NEXT WEEK.

JULY 18th to 25th.

WEDNESDAY.—Madame Michal's Concert (Mme. Lind-Goldschmidt, &c.), Hanover Square Rooms, 2.30 p.m.

OPERAS:—

COVENT GARDEN.—To-night, "Huguenots;" Monday, "Faust e Margherita;" Tuesday, "Elixir d'Amore."

HER MAJESTY'S.—To-night, "Oberon;" Monday, Part of "La Figlia," with Mme. Ristori.

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